THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

BISHOP JOLLY.

It is related of this late excellent and devoted prelate of the Scottish Episcopal Church, that "he was reading the night before his death, a beautiful old work, entitled 'Disce Mori,' *Learn to Die*, which he was very anxious to finish. He continued reading till a late hour, when he dismissed his servant In the morning, he was found not only dead, but actually laid out for burial by himself." *Churchman.*

Was there no terror in thy heart,
No sign of mortal fear,
When that dread summons to depart
Came on thy listening ear?
In the deep silence of the night
That warning voice was heard,
Could it thy faithful spirit fright,
Such strange terrific word?

Not so, not so, no fear was there,
But sweet and holy peace;
As angels on the midnight air
Came with thy kind release,
Thou must have welcom'd with delight
Those messengers of love,
With wings unfurled, and forms so bright,
To bear thy soul above.

The grave, the damp and loathsome grave,
No victory had o'er thee,
Strong in the arm whose power can save,
What could it darkness be?
Calmly thou did'st thyself prepare
Low in that grave to lie,
Soldier of Christ—salvation's heir,
Thou did'st not fear to die.

That ancient volume's sacred lore
Haply to thee had given
Such gleams of bliss unknown before,
That earth was lost in heaven.
Like him of Patmos, wrapt in light,
Thy spirit could not stay,
But burst its bonds and urged its flight
To realms of endless day.

Soldier of Christ—thy duty done—
Thine arms with joy laid down,
Thou hast exchanged—the conflict won—
Thy helmet for a crown:
With wounds, perchance, each field was bought,
But there is rest on high,
And by thy bright example taught,
We, too, may "*learn to die.*"

Thy bright example—may it be
Through life our constant care
To follow steadfastly like thee
The paths of faith and prayer.
And then like thee—serene and bless'd,
When death indeed shall come,
Without one fear to vex the breast,
Fly to our heavenly home. M. N. M.

From the Journal of the General Convention of 1838.

REPORT ON THE STATE OF THE CHURCH.

The House of Clerical and Lay Deputies, in compliance with the 7th Canon of 1835, respectfully send to the House of Bishops the following view of the state of the Church, compiled from documents supplied by delegates from the dioceses respectively represented in this Convention.

In transmitting this report the House of Clerical and Lay Deputies solicit for the Church the prayers and blessings of the bishops, and request their counsel in a pastoral letter to the clergy and members of the Church.

Signed by order of the House of Clerical and Lay Deputies.

Wm. E. Wyatt, *President.*

Henry Anthon, *Secretary.*

MAINE.

In this diocese are six congregations and four clergymen—St. Paul's Church, in Portland, Rev. J. W. French, rector; in Gardiner, Christ Church, Rev. Joel Clapp, rector; in Saco, Trinity Church, Rev. Wm. Horton, rector; in Bangor, St. John's Church has been under the temporary charge of Rev. Nicholas Hoppin, a missionary under the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Churches have been organized, as reported to the last Convention, in Saccarappa, a village near Portland, and in Augusta, the capital of the state; but it is with sorrow the statement is made to the Convention, that during the three years elapsed since the last Convention, there have been no regular ministrations in either church. Missionaries cannot be induced to select stations in Maine; neither by the encouragement afforded to missionary labor, nor by the great wants of the Church, nor by the most urgent representations made by the clergy and laity there. This may, perhaps, be attributed to the fact, that the current of religious sympathy is so directed to the West, that attention to equal wants in a different quarter can scarce be arrested.

Since the last Convention, a beautiful gothic edifice has been erected in Bangor, under the name of St. John's Church. Some pecuniary difficulties have embarrassed the congregation. It is hoped these may be soon dispelled.

In the midst of all the discouragements existing there, thanksgivings are due to Almighty God, for the spiritual state of those three congregations which have had the ministrations of a settled rector.

Measures have been adopted from time to time, to secure the supervision of a bishop, but they have not been successful. The last measure adopted was, the presentation of a memorial to the present Convention.

Since the last General Convention, one death has occurred among the clergy: that of the Rev. G. W. Olney.

Baptisms 101; (adults 43; infants 56; not specified, 2;) marriages, 39; funerals, 61; number confirmed, 74; number of communicants 232.

NEW HAMPSHIRE.

In this diocese are six clergymen and eleven parishes. The whole number of families belonging to these parishes is 350, and the number of communicants is 360, of Sunday scholars 325, and of Sunday school teachers, 59. The number of volumes in the Sunday school libraries is 800, and of volumes belonging to parish libraries, 300. Since the last General Convention, there have been 96 confirmations, 49 marriages, and 95 funerals. The church at Concord is now favored with the services of the Rev. Mr. Ten Broeck, a missionary from our Board of Missions. Could a suitable edifice be erected as a place of public worship for Episcopalians in that quarter, it would contribute much to increase their numbers, and secure their prosperity. The churches at Cornish and West Claremont are under the charge of the Rev. Mr. Smith, who has recently removed into this diocese. The Rev. Edward Livermore, in Deacons' Orders, officiates in the west parish of Holderness, and the church there has been much repaired through the benevolence of the incumbent's father, the Hon. Arthur Livermore. A new and handsome stone church, which had been begun at Drewsville a few years since, is now completed, but is destitute of a pastor. The Rev. Messrs. Luman, Foote and Eleazer A. Greenleaf, who successively officiated at Drewsville, have left the diocese. The church at Salmon Falls, in consequence of the destruction of the factory in that town by fire, is closed; but there is a probability that the factory will soon again go into operation, and the services of a pastor will then be required. The Rev. Mr. Barker, who officiated at North Charleston, has also left the diocese, and the church in that town has again become vacant. As returns have not been made from some of the churches, it cannot be ascertained what amount has been appropriated to the various institutions of our Church. There are an Episcopal Missionary Board and a Protestant Sunday school Board in this diocese, each under the direction of the Convention of the state. Three persons have been admitted as candidates for orders. Testimonials have been signed for two persons to be admitted to Deacons' Orders, and for one person to be admitted to Priests' Orders. The Convention of this state, at its last session, unanimously voted to adopt the requisite canonical measures for separating the state from the Eastern Diocese; and in case of permission to that effect, it has also unanimously resolved, that the secretary of the Convention should respectfully and affectionately solicit of the venerable diocesan, the Right Rev. Bishop Griswold, a continuance of his Episcopal supervision of the diocese in New Hampshire.

MASSACHUSETTS.

The number of parishes in union with the Convention in this diocese, is 40; and there are 48 ministers, who have a canonical residence therein. Since the last General Convention, there have been reported 1306 baptisms; and 739 persons confirmed. The number of communicants is reported to be 2421; there having been added in this period, 826; being a greater increase than has been mentioned in preceding years; marriages, 283; burials, 734; Sunday school children reported, 2817. The contributions for religious purposes, mostly missionary, have been $31,282 59. As annual reports have not been received from all the parishes, it is proper to add, that each of the numbers here given fall short of the actual state of the Church at the present time. Ten persons have been admitted as candidates for holy orders, and one candidate has requested his name as such to be withdrawn; twenty candidates have been ordained deacons; and twelve deacons have been ordained presbyters; five new churches have been consecrated.

All the parishes in the state which have edifices for worship, except one, are now supplied with ministers; and in two promising stations, incipient measures have been taken for the introductian of our services, in the expectation of their final establishment in the same. New parishes have been formed in Boston, Andover, Lynn, and Fall River; in all of which, except the last, new houses of public worship have been erected and consecrated, as is also the case in Lanesboro' and Bridgewater.

The missionary operations of the Church within the Commonwealth have been placed under the control of a Board of Missions, appointed by the Convention, to which body an annual report of its doings is made; and the confident hope is entertained that greater efficiency will be given to these measures hereafter, in consequence of the arrangements thus adopted.

At the last Convention of the diocese, a proposal was made by the bishop, on the ground of his advanced age and increasing infirmities, for the election of an assistant bishop for the Church in Massachusetts. After a suitable consideration of the subject by the members of this body, it was resolved to proceed to an election, as recommended; which resulted in the nearly unanimous choice of the Rev. Alonzo Potter, D. D., for this office. The person thus designated to this sacred station, being absent from the country, has not yet given his final decision on the question of his acceptance.

In this review of the state of the Church, there is cause for devout thankfulness for the blessings which have attended the labors here bestowed. Though the increase may not have been as great in regard to the formation of new parishes, or in addition to those already formed, as in the more highly favored portions of our country, yet there is ground for the belief, that while its strength in numbers has gradually enlarged, its character in piety has improved in an equal degree, and the attachment of its members to its peculiarities, has been confirmed in the same proportion.

RHODE ISLAND.

In reviewing the history of the past three years, we have much occasion for gratitude to the great Bishop of souls, for the blessings bestowed upon the Church in Rhode Island; for although her spiritual prosperity has not exceeded, perhaps not quite equalled, that of former years, still she has been preserved "in the unity of the Spirit, and in the bond of peace."

Our Church has, through the blessing of God upon the efforts of her clergy, lengthened her cords and strengthened her stakes. This has been effected mainly through the combined exertions of the clergy in convocation, where, with their proceedings subject to the inspection and control of their bishop, they are enabled to act the more efficiently, in advancing the best interests of the Church, as the following statistics will serve to show.

Since the last General Convention, we find by a reference to our journals, that there have been of baptisms, 426; confirmations, 402; communicants added, 552—whole number 1752; marriages, 221; burials 492.

The Sunday school cause is exciting much interest throughout the state. The whole number of Episcopal Sunday school scholars, 2500; teachers, 286. The Church is realizing more and more, this grand truth, that if she wishes her sons and daughters to be polished stones in the temple of the living God, she must begin the work in the Sunday school.

The missionary spirit has extended, and is still extending itself throughout our borders. Though unable to state precisely the amount raised within the last three years, yet from the data which have come before us, we are confident it has not been less than $9,800; which is certainly a large sum, when the size of our diocese, and the number of youthful parishes are considered, being about $4 50 for every communicant.

Much interest has also been awakened in the education of young men for the ministry of the Protestant Episcopal Church, and there are now 27 persons, in a course of preparation for the sacred office.

On the whole, in looking over the present state of the Church in Rhode Island, we have reason to thank God and take courage. New parishes are springing up among us, and are, as fast as clergymen can be obtained, taking their stand among the firmly established churches of our diocese. Souls are converted, and the name of Jesus is glorified in the building up of his kingdom.

VERMONT.

On account of a change in the time of holding the Convention of this diocese, the journals of the years 1836 and 1837 are the only public documents relating to its condition. The whole number of baptisms reported for those years, is 391; of confirmations, 304; of communicants, 858. It is, however, stated as a fair estimate, that the whole number of the baptized for three years, cannot be less than 530; of the confirmed, 400; of communicants, 1200. The Church in this diocese consists of the bishop, 14 presbyters, 6 deacons, and 33 organized societies.

The present number of candidates for holy orders is seven. The report made to the last General Convention, having shown an aggregate of 17 clergy, 30 societies, and 2 candidates; whereas, the above exhibits a total of 21 clergy, 33 societies, and 7 candidates; there is reason to take courage, and give thanks for this evidence of a solid improvement, and steady advance in the great interests of religion. But besides these facts it should be mentioned, that the constitution and canons of this diocese have been settled with uncommon unanimity during the last three years: that the order and system of the Church in worship, have become more firmly established in many parishes, and that there is at least a foundation laid, under God, for the future prosperity of Christian and theological education.

CONNECTICUT.

Since the last session of the General Convention, the state of the Church in Connecticut has been gradually and steadily improving. Three new parishes have been organized, and admitted into union with the diocese; thirteen new churches have been consecrated; twenty-five persons have been admitted to the holy order of Deacons, and twenty-four to the priesthood; and there are now twenty-five candidates for the ministry. But notwithstanding the number of ordinations, there has been but little increase of the resident clergy; the whole present number being but eighty-five, or an increase of three since the last General Convention. Seven have been removed by death, while many have been called to labor in other dioceses, and in the various missionary fields occupied by the Church.

The whole number of persons confirmed, is 1204. But with regard to the number of families, baptisms, communicants, marriages, burials, and Sunday school teachers and scholars, it is evident that the parochial reports published in the journal of the Convention, give but a partial view: there being several parishes for which no reports are presented, and others where the reports are very imperfect. Whole number of baptisms reported since the last General Convention, (including four sessions of the Diocesan Convention,) adults, 410; children, 1854; added to the communion, 1448; died or removed, 755; marriages, 892; burials, 1845; families reported at the last Diocesan Convention, 4505; communicants, 4530; Sunday school teachers, 673; scholars, 3930. The aggregate of charitable and missionary contributions and offerings, is $24,988 18. After some partial experiments on the plan of systematic charity by monthly offerings, its advantages have appeared so evident, that the Convention has recommended and urged its adoption by every parish in the diocese.

In the great and important business of education, the State of Connecticut has always maintained a distinguished rank. But hitherto her institutions of learning have been almost exclusively in the hands of those who dissent from the doctrines, and from the principles of ecclesiastical polity of our Church. But a different state of things now exists; Episcopalians are no longer compelled to seek for education in these institutions. Washington College, at Hartford, is taking a highly creditable stand among the literary institutions of the country; and besides affording the very best facilities for academical learning, is opening to young men designed for the ministry every possible source of advantage. Through the aid of the Church Scholarship Society, several candidates are annually sent forth from the institution to prosecute their theological studies, and to prepare themselves for the work of the ministry. Of the seventy-three students connected with the college during the past year, thirty-eight were communicants of the Protestant Episcopal Church; eight of these received pecuniary aid from the Church Scholarship Society. It is to be regretted, however, that with all these advantages, Washington College does not receive from Episcopalians the support and patronage to which it is justly entitled. For the sake of some imaginary benefit, which is seldom or never realized, many candidates for our ministry are still to be found pursuing their education in institutions where there is a constant tendency, if not a settled design, to excite unfavorable prejudices with regard to the Church. It is also to be regretted, that the means of the Church Scholarship Society are too limited to afford all the benefit that might result from a more liberal endowment.

The Episcopal Academy, at Cheshire, which had been suffered to languish for many years, is now revived and reorganized, under an able and efficient principal; and as one of the best of preparatory schools, it proves a valuable auxiliary to the college and the Church.

THE REFORMATION PROMOTED BY CHURCHMEN AND OBSTRUCTED BY DISSENTERS.

Among all the transactions of the Church from the apostolic age down to this, I know of none managed with more temper, more tenderness, more regard to Scripture, or primitive practice, as delivered to us by written, not pretended oral tradition, than the Reformation of the Church of England. The English divines who engaged in that work, were men of great abilities, of great piety and candor. But not caring to trust altogether to themselves, they called to their assistance Peter Martyr, Martin Bucer, Paul Fagius, and others, the most judicious and moderate of the foreign divines. These good men, who either lived confessors, or died martyrs, for what they did, having a just and prudent regard to the Papists on the one side, and the Protestants, on the other, made the Scriptures the rule of their reformation, that they might comprehend the Protestants; and retained a small number of ancient usages, such as they judged most decent and useful, though practised by the Church of Rome, that they might leave a door open, for the yet unconverted Papists. Their perseverance and sufferings are, I think, a full proof, that they had not the smallest hankering after Popery. And their culling from the Church of Rome, or rather from antiquity, such ceremonies and portions of the liturgy, as neither reason nor Scripture condemned, show us, that they did not proceed merely on a bigoted and narrow-hearted spleen to that Church. Had they retained any thing superstitious or wicked, practised in the Church of Rome, they had shut the door against their Protestant brethren. Or had they retained nothing, they had shut it against the Papists, who were at least one half of the nation; and had given occasion to all men of reason to look on them, not as the candid and conscientious reformers of a Church, already in being, but as the partial and arbitrary institutors of a new Church, unauthorized by the practice either of the apostles or fathers. They did not slavishly follow either the Lutherans or Calvinists who had quarrelled about the Eucharist, and other things, but took from both what they thought best. They gave us a liturgy in the vulgar tongue equally devout and rational, that we may know beforehand what we are to offer in our addresses to the Almighty God, and not depend on prayers uttered only in our name, and perhaps mixed with matter unworthy of the object. They gave us a system of articles, together with a book of homilies, to be subscribed by the clergy, that we may not have Papists, Arians, Jews, or Turks, but real Christians, for teachers. And lastly, they left the Church to be governed, as it had been in every former age, by bishops, not by nominal bishops, subject to the control of the Pope; but by bishops so constituted and empowered, as Timothy, Titus, and all other bishops were, before spiritual usurpation had sunk the dignity and sanctity of their office, and rendered it suspected to some, and odious to others.

A work, conducted on such principles, and with so much prudence, might have expected universal approbation from all the rational and candid; nor was it disappointed. Every one at home, who had any right to that character, closed with, and rejoiced in it; while the most eminent foreign reformers, of the like temper and turn of mind, paid it their hearty congratulations, and lamented their own misfortune in not being able to bring their honest attempts to so happy a bearing.

However, even this could not satisfy all. The greater number of the Romanists still stood out; and many Protestants, too warm to be always governed by reason, dissented, to the reproach of the Reformation, and the infinite disquiet both of this Church and nation. Whence then arose the separation of these latter, so well affected to the Reformation, and furnished with an establishment, to which no reasonable objection of any weight could be made? The Protestants, who had fled abroad from the persecution under Queen Mary, returned too strongly prejudiced against Episcopacy and a form of prayer, and too deeply tinctured with Calvinism, to approve of what had been done here, although the English Reformers had leaned more to Calvin, than to any other foreign divine. But because they did not adopt his discipline, nor admit and reject, just as he had done in every thing, as loud a cry was set up against our Church, as against that of Rome itself, by these men of more zeal than judgment, who from thenceforward could see nothing but faults in the English establishment, and labored with too much success to make others see as they did.

First they were displeased with the ceremonies retained, both because they had conceived an utter aversion to all ceremonies, and more especially because those ceremonies had been used, although in a different manner, and with quite another view in the Church of Rome. Besides, they could not bear to see any thing in the public service, although ever so good and proper in itself, that had ever made a part, in that of a Church they hated with something more than Christian animosity. They suspected this ingenious proceeding, of somewhat too like an inclination to relapse into Popery. They more particularly disliked our kneeling at the sacrament of the Lord's supper, because that posture was used by the Papists in adoration of the Host. All that was said in the public acts of the Church, and the discourses of our divines, against that use of the posture, as idolatrous, was not sufficient to dissipate their suspicions. In short, the spirit of opposition to every thing used by the Church of Rome, ran so high in them, as to affect their respect for the ancient creeds, and for the Eucharist, which because it had been so grossly adulterated, and perverted both in the opinion and practice of the Papists, was therefore held in a sort of contempt, and but seldom celebrated by these mistaken zealots. The Quakers afterwards went a little farther, and threw out both that and the sacrament of baptism, calling them rags of Popery, and beggarly elements. This of all things gave the greatest check to the Reformation, for on this account the unconverted Papists held it in the utmost contempt, and looked with infinite abhorrence on men, whom they saw on the point of discarding the very essentials of religion, purely out of hatred to them. Hence it was that numbers of them, who were sufficiently dissatisfied with their own profession, were still less pleased with the Reformation, because they could neither see, in such a wood of parties, which was best entitled to a preference, nor foresee where the extravagance of reformation was likely to end. They saw our Church established indeed on a footing, not altogether disagreeable to them; but they had reason to apprehend, it would not long maintain its ground, in the midst of an opposition, maintained with all possible art and virulence. They thought it therefore better to settle on the lees of their old errors, than after a long and painful fermentation, to find the little religion they had, either soured into fanatacism, or evaporated into downright infidelity. Neither did they care to entail on their posterity an endless train of oppositions, disputes, uncertainties, wherein prejudices, as senseless as those they were to quit, were likely to predominate and involve their adherents in numberless mischiefs, temporal as well as spiritual. "What, said they, have we to do among men, who had rather tear the body of Christ to pieces, than pray by a form of words, the most pious and rational, because sometimes uttered by a Papist, and who cut the throats of one another about surplices, organs, and rings! Is there no difference between reformation, and destruction? Or have these spiritual physicians no other way to cure than to kill?" Less than this is usually sufficient to make men rest in a prepossession, sucked in with their mother's milk, and rooted in their hearts by a prepossession of many years.

The next thing the Puritans took offence at, was the hierarchy of the Church. They looked on the bishops as the instruments of papal tyranny, and the corruptors of true religion. They were therefore of Machiavell's mind, who said, if that monk, meaning Luther, who is now endeavoring at a reformation in Germany, does not cut the very core out of this boil, namely Episcopacy, it will grow again, and render vain all he hath done. They, as if taught by this master, were, it seems so ignorant, as not to know, that the bishops, of all men, had most reason to oppose the usurpation of the Bishop of Rome, who had made himself the only bishop, and reduced all the rest to cyphers. Nor did they consider, whether it was in the power of man, to abolish at his discretion an order of the Church, instituted by God himself, merely because the men who filled this order had degenerated, together with all the rest of the Church, into superstition and luxury. Here again the scheme of our opposers was not to reform, but to destroy; and what was equally bold, to begin a new ministry, with hardly any other mission, than such as a number of men, and sometimes one man only, wholly unauthorized, for aught that others could perceive, should assume. From men thus sending themselves, or sent by we know not whom, we are to receive the sacraments. And, what is marvellous beyond all conception, this new species of ordination, though apparently of human institution, is now become too sacred to be interrupted, while that which seems at least to be of Christ, is laid aside. But why, in the name of wonder, may we not as well have a new mission every day? Hath the Church, or rather the multitude, lost its faculty, so prolific two hundred years ago in the equivocal generation of missions? We must not forget, however, that these new orders lay claim to scriptural institution, and primitive example. What, all of them? And without succession? Do we hear of any man in Scripture who ordained himself, or who presumed to take the ministry of God's word and sacraments upon him, without being sent either immediately or successively by Christ? Or can an instance of this nature be assigned during the first fourteen centuries of the Church? Or will even those Protestants, who adopted a new mission at the Reformation, now suffer any one to administer the sacraments among them, without ordination, obtained in succession from that adoption? Do they not by this strictness, practically confess at least the expediency of such a succession? But if a succession of this nature may be warrantably founded on their invention, why not on Christ's institution?

Perhaps, however, they who gave rise to a new current of ordination, were immediately authorized so to do, by divine inspiration. This, I believe, will hardly be now insisted on. But if it is, and supernatural inspiration proved, even that will not serve the turn. So sacred a thing is the succession of ordination, that the Holy Ghost, who had already enabled Barnabas and Saul to preach the word, ordered "them to be separated for the work whereunto he had called them, by fasting, prayer, and imposition of hands," that is, to be ordained; the Spirit of God hereby plainly showing, that he himself would not break the successive order of mission, established in the Church. Without in the least regarding this, or other passages of Scripture, that plainly point out the three orders, the reformers I am speaking of, though strenuously insisting on Scripture, as the only rule of reformation, threw out the Episcopal order, and began a new method of authorizing orders, until that time unheard of in the Church. And this they did, first, because they were determined to receive nothing that must come to them through the Church of Rome; and secondly, because Episcopacy was too like monarchy, and therefore opposite to the political maxims they had every where adopted. Their attachment to a republican form of government in the state, they carried with them into the Church, and wherever they could, established it in both. The unhappy entail of this foreign principle on their religious system was as imprudent, as it was unscriptural, and proved the ruin of their cause in France, Spain and other monarchies. The kings and bishops, equally jealous of their designs, which they saw tended to the extirpation of both, opposed them with all their power. But as neither were at the time averse to a reformation, had the Reformers wholly abstained from politics, pursuant to the express command of Scripture, and left the three scriptural orders of the Church, as they found them, all Europe might long ago have been reformed. Here indeed in Great Britain, where the civil constitution was mixed, they had a fairer prospect of success. But whether it was that God approved and blessed the wisdom of our Reformation, or that he blasted the schemes of men, who had preferred their own prejudices to his institution, they were in part disappointed as to Scotland, and entirely, both as to England and Ireland. However, though the monarchy remains in all the three, they have established the ecclesiastical republic in the first, and continue a separate Church in the two last; which we ought in justice to ascribe to the superior industry of their ministers in lecturing, examining, and teaching the people. Herein it must be owned, we too often fall as far short of them, as they do of us in point of institutional authority. But on the other hand, it ought to be considered, that this is in no sort owing to the ecclesiastical government of either. Ours gives no peculiar encouragement to remissness, nor theirs to diligence. How much is it to be wished, that we could honestly resolve on a reciprocal participation of these advantages, on which the happiness of the Church so evidently depends!

Another, and indeed the chief thing that excited the disgust of our dissenters at the Established Church, was the use of premeditated prayers and sermons. The Reformers of our Church laying no claim to inspiration, thought it their duty to provide, as far as in them lay, that good sense should be uttered, both to God and the people. Hence a set form of prayer: hence our printed homilies and written discourses. But the Puritans too frequently mistaking their warmth of heart for a divine effusion, and therefore regarding all premeditation as an affront to the Holy Spirit, cared not to hear any man, either pray or preach, if they had any reason to believe he had ever once considered beforehand what he was to say. As they paid no respect to any original successive mission in the ministry, they expected every minister should prove his extemporaneous mission by the readiness and plenty of his effusions. As they were sometimes but very slender judges of good sense, they took that volubility and ardor, which was owing after all, to the genius of the speaker, and to premeditation and habit, for a sufficient proof of inspiration, without duly examining the justness and propriety of what was uttered. If a sanctified look and tone of voice were added, they gave a demonstrative force to this proof, which in some instances, no defects as to the matter were allowed to refute. To this, more than every thing else, was owing the inveterate prejudice of the common people to our liturgy and sermons. It is true, that time and experience have almost wholly removed the opinion of inspiration; but unhappily the prejudice still remains, though that which gave it birth is banished. The dissenting ministers now frankly own, they conn their prayers, and write their sermons; and provided they leave their paper behind them, the people ask no other inspiration, than a tenacious memory. Necessity also obliges them to have recourse to a form in their prayers, because as the matter of public prayer is always nearly the same, it is impossible for any man to vary on that matter, every Sunday, for thirty or forty years. Inverting the order of confessions, petitions, and thanksgivings, is an expedient that soon runs out. Taking an exordium from the sermon can do no more than give a mere initial newness to the prayer. And planning the whole prayer on the subject-matter of the sermon, which must often be particular; is confining the prayer to one single point, although it ought at each time to run through all the necessary constituent parts of public worship. How can that man avoid falling into a form, who on all occasions of public prayer confesses, petitions, intercedes, and gives thanks, in words sufficiently general to comprehend the devotions of a whole congregation? If then a form cannot be avoided; and if we "ought not to be rash with our mouths, nor let our hearts be hasty to utter any thing before God," we cannot take too much care in preparing that form, nor have too many, too wise, or too pious assistants, in so great a work. There is no kind of composition more difficult than that of prayer. It is not therefore every raw, every unfurnished understanding that is qualified for such a performance, even if he were allowed ever so much time to prepare it. How greatly then must he fail, if he attempts it without proper assistance, in the midst of that confusion, wherewith modesty is apt to be embarrassed before a multitude of people?

Philip Skelton.

COMMUNICATIONS.

For the Churchman.

BISHOP CHASE AND THE CONSTITUTION.

Mr. Editor,—The writer of this article cherishes no love for controversy. He wishes to excite none. He presumes he shall excite none in the present instance, for the simple and potent reason, that his subject obviously affords no adequate ground for any. He has no judgment to pass upon either the merits or the demerits of the Right Rev. Bishop of Illinois. He thinks that justice should be rendered to all, and tribute to whom it is due. He wishes for information. He humbly solicits it. He has often seen it stated in the public prints that it would be unconstitutional to grant a missionary stipend to the Right Rev. Bishop Chase, because he is not appointed by the Missionary Board, nor subject to their control. All wish him success in his great work. But then the constitution of the Missionary Society is an insurmountable obstacle in the way. We can assist the worthy bishop only by benevolent feeling and endearing sympathy.

When the writer saw all this stated with due solemnity, and heard it often repeated, he looked at the constitution for himself, not, however, presuming to call in question the correctness of the judgment passed upon it by many wiser and better men. He read it. He studied it. He scrutinized it with all critical acumen of which he is master. He came to the conclusion, that there is but one article in the constitution which has any bearing upon the point in question. That is the fourth article. It is, verbatim et literatim as follows. "To the Board of Missions shall be entrusted the supervision of the general missionary operations of the Church, with power to establish missionary stations, appoint missionaries, make appropriations of money, regulate the conducting of missions, fill any vacancies in their numbers which may occur, and also to enact all by-laws which they may deem necessary for their own government, and the government of their committees."

When the writer had read and duly pondered this article, the question occurred to his mind, does not this article seem to invest the Board of Missions with full and unrestricted power to appropriate the money entrusted to them in the manner best suited in their opinion to promote the growth and to extend the influence of pure religion in their own Church, or by it, both at home and abroad? What is there in the article to prohibit the Board from granting a stipend to the Bishop of New York, or to the bishop of any other old diocese, should it appear that the spread of the Gospel and the interests of religion would thereby be promoted? Verily and truly it appeared to him, that there is nothing of the sort in it either in letter or spirit. Here then comes the difficulty. It is unconstitutional to grant missionary aid to the Bishop of Illinois. The Board of Missions have said so. The writer cannot (by means of his dulness probably) see wherein it is so, or comprehend how or why it is so. Is not the language of the article explicit? Has it any mystical sense? Is it cabalistic? If so, why then does not some learned rabbi, for the instruction and satisfaction of his weaker brethren, condescend to expound it? Does it not seem to be the design of the constitution to insure such a co-operation of agencies, as shall impart needed assistance to the faithful missionaries of the Church, whether at home or abroad? Is not the worthy Bishop of Illinois

Imperfect in original

a faithful missionary of the Church? Has he not been such for many years? Could the supervision of any missionary board render him more so? Is he able to discharge his official duties independent of missionary aid? Admitting that he is, (which by the way is by no means the fact) does it hence follow, that to afford him missionary aid is unconstitutional? If he is not directly responsible to the Board of Missions, does it hence follow, that he is not a duly qualified recipient of their disbursements? Are not his office, his character, his services a sufficient guarantee to the Board of Missions for his good behavior? Does not the constitution seem to make the disbursement of money entrusted to them for missionary purposes in good measure discretionary with them, their character being a sufficient guarantee to the public for its right appropriation? Their rules, or by-laws require each missionary to be responsible to them. But here is the point. Does it hence follow, that to extend aid to one, who is not thus responsible, is unconstitutional? A majority of all the bishops may annul the appointment of any missionary, and of course withhold the usual appropriation. Is any account made of this provision in the present case? If so, has a majority of the bishops acted at all in the case? How great the perplexity and obscurity of the subject to the writer's poor intellect!

You will no doubt, Mr. Editor, regard this multiplying of questions as impertinent. But the writer begs leave to inform you, in all good feeling, that his native place insures to him a prescriptive right to ask questions. He assumes his right on the present occasion with the greater freedom, because he fondly hopes that by so doing he may induce some one endowed with more capacity and ingenuity than himself to point out distinctly and definitely in what respect it is or would be unconstitutional for the Board of Missions of the Protestant Episcopal Church in these United States to afford pecuniary assistance to the venerable Bishop of Illinois in the discharge of his official duties; a man whom history will pronounce to have done much to help onward the common cause of benevolence and of undefiled religion—a man, it will say, the ardor of whose youth, the strength of whose manhood, the experience of whose age, were cheerfully consecrated to the sublime enterprise of making continual aggressions upon the empire of ignorance and sin; of extending far the influence and blessings of religion and the Church; of bringing all men to participate in the unfailing enjoyments of salvation, which is by JESUS CHRIST our LORD. INTERROGATOR.

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

(*Continued from page 142.*)

Philadelphia, Friday, Sept. 14, 1838

The debate being still on the amendment to the proposed canon concerning ministers of other denominations, changing the time of probation from *six to twelve months*, after Dr. Henshaw had concluded,

The Rev. Dr. Hawks rose in answer. He hoped that he should be pardoned for speaking so often on the question in debate. But as allusion has been made to his own remarks, he asks the kindness of the house to permit him to reply. He cannot take the compliments which the gentleman has paid him. If he had possessed that power which his Rev. friend has ascribed to him, he (Dr. Henshaw) could hardly have slept on his speech, and have replied now not to a single point in it. He (Dr. Hawks) has slept, it is true, on the canon, and the result is, that he comes to its consideration now with a clearer head, certainly with a most amiable disposition to ascertain the views of his brethren, and do what is best for the Church. And he is glad that he has received credit for being so much wiser for his slumbers on the canon, as greatly to have amended it. And if it is amended so far, he hopes he shall be successful in inducing his brethren to amend it still farther, as far indeed as it is possible to amend it. For perfection cannot be hoped for; GOD'S law only is perfect. He congratulates himself that such a strong exhibition of conservative principles has been made to the house. He takes his brother by the hand on this point, for conservative he is himself, "from the crown of his head to the sole of his foot," because it is in his nature to be so, and he cannot help it. He is old fashioned in his notions, and has no love for change. But he is so old fashioned as to have discovered that our fathers changed when change was necessary. He is glad also to meet his brother on another ground. He (Dr. Hawks) took the disease of Episcopacy in the natural way; he was not inoculated for it; he caught it in infancy, and has been carried safely through it by GOD'S good providence; and if the disease has left its mark upon him, he hopes it is deep and indelible. The first part of what the gentleman said meets his entire concurrence. It is true that we should not be too hasty in our sober and steady Church to make new laws. This has not been the disposition. No religious denomination whatever will show less change in its legislation than has occurred in ours since 1785; and the change that has been made, has been not by enacting new laws, but by modifications of existing ones. This has ever formed the basis of our legislation. If we were disposed to find new topics for legislation, he should agree with the gentleman, (Dr. Henshaw,) in thinking that we had better leave them alone. But as we started with fixed principles and with legislating on them, so our legislation has ever since been upon these alone. This is the case with the law before us. At first there were no applicants for our orders from the class whom it is designed to affect, because we were a poor and despised Church. But when she began to exhibit something of her true character, and to command the attention and respect of the world, (lest they should forfelt a portion of their self-respect,) then ministers from other Churches began to seek admission. There had been no legislation on the subject till the necessity of the case demanded. He likes not those laws which are framed in the study, and have not the approval of experience, but are adapted merely to meet exigencies that may arise. The first law on the subject in question was reported by a wise and judicious committee appointed for that purpose in 1832. But did they think that they had attained the perfection of wisdom, and that no further legislation would be required? See what they did. In 1835 some of the very members of that committee voted in favor of a change in the law, because the necessity of altering it plainly showed itself. We are told that we are not to make any changes in our laws; he would ask then, why do we come here? He thought that we came together to see what is yet wanting in existing laws, and to supply defects where no law has existed. There may be, it is true, rash legislation, and too much evil of this kind, to meet which demands the delegated wisdom of the Church, already exists not to make us careful to avoid the danger. He cannot expect to avoid meddling with danger in administering to cases of the kind in question, but he hopes to heal without killing. He admits the force of the remarks of his Rev. brother on this point, but only in their general applicability.

[Dr. Henshaw here explained that he had said he was not opposed to all general legislation. The ground of his argument was, that the existence of the evil in the present case was not necessary.]

Dr. Hawks said that he would reply by-and-by to this want of necessity in the evil complained of. But why should we not legislate in this particular instance? Because, says the gentleman, the existing law is good enough; and if properly administered it will save the Church from the danger which is apprehended. This is not his own opinion. But since we are agreed on the necessity of removing the evil, how shall we accomplish the end which both desire? The present law is defective in not submitting the individual to such a test as shall ascertain whether he is actuated by pure motives in making a change. The argument of his Rev. friend, (Dr. Henshaw,) is founded on the idea, that by the very fact of a minister in another denomination coming into the Church, he proves himself a good man. This is a great mistake, and might be a dangerous one. We have no law now that can prevent an individual who was recently in another ministry from coming by a single somerset into our own. The present law does not prevent it.

[Dr. Henshaw asked if it could not be prevented if the bishop do not grant a dispensation?]

Dr. Hawks replied yes; but allowing the applicant that dispensation, and he may be transferred in a week; so that having been preaching in the pulpit of another denomination on one Sunday, on the next he may be officiating in our own. The possibility of such a thing ought not to be allowed. So long as the law allows it, evil will result; it ought, therefore, to be remedied. And if nothing more is done with the old law, it should at least be so altered as to take away the power of dispensing with the probation of six months. He has said that the law is defective. Now, what is the remedy? Where shall we find one that will not keep out good men while it excludes the bad? The proposed law has a twofold object; it has respect to the good and the bad man who may apply to come into our ministry. We say to the good man, "Wait at least six months, and then we will ordain you." But if we have a suspicion that the applicant is a bad man, we say to him, "Wait three years." As the law now is, we think that we have opened the door for the bad as well as the good. Give us, therefore, more time, that we may find out his real character, and the motives which actuate him. The gentleman, (Dr. Henshaw,) has put a strong case for our consideration; but if individual cases are to be put, he could state cases too; and were it a fit subject for laughter, he could tell tales which would keep the house amused for hours, showing the introduction, in numerous instances, of men ignorant and unfit for our orders. But our legislation should not be for individual cases. As trustees of the Episcopal Church, of its honor, interests, and influence, we are not to legislate, and are not to make provision for the benefit of A or B, but we are to inquire what is best for all. But take the case put by the gentleman. He asks, will you say to this man, "You must wait six or twelve months?" He tells you, "I have been faithful in the ministry which I now hold. I have all the requisite testimonials." We answer him, "The object is to test your sincerity and steadfastness, and for this purpose you must wait." His Rev. brother has said, that he (Dr. Hawks) has slept on the canon; but certainly he (Dr. Henshaw) must have dreamed on such an argument. If the applicant be the good man supposed, still he must say that the law as a general rule is a good one, though in such a case it may sometimes be painful in its operation. But to test his sincerity is not the only reason for making him wait. Opportunities should be given him by interposing a sufficient time for reading, study, &c., to make him an Episcopalian in feeling when he enters the Church. What greater evil could arise than that one who is an Episcopal minister in his orders should in his feelings, intercourse, and opinions, cherish and inculcate different views from those professed by the Church. A man may come in to the Church who means to do no wrong, but he is completely indurated in his peculiar sentiments by a long ministry elsewhere, and cannot suddenly pass from habits of thinking and acting which he has cherished for years, and become at once in heart and feeling an Episcopalian. And though he understands the grounds of difference between himself and us, yet give him time more thoroughly to learn and love the Church. This is the strong reason for making him wait the time required. But the gentleman observes, "Legislation cannot give a man either brains or grace." Very true. If we could legislate brains into an empty head, what a world of business we should have on our hands! Neither do we come here to legislate grace into the heart. *There*—[here Dr. Hawks pointed to the desk and pulpit]—is the proper place for procuring grace, and in our daily intercourse with our people. He would not alter this appointment. The Convention do not assemble here to infuse grace into those who do need it; but if we bring grace with us to our work, and use the brains which GOD has given us, he hopes we shall do well. He will tell what we can do. We can act with such wisdom as shall keep out of that sacred place those who would come in without either brains or grace. He hopes the house will pardon him if he goes on with his remarks, and repeats some points which he presented last night. What kind of men do we want? We want a body of men of right hearts, of knowledge and judgment, and earnest to do good. Is not this the purpose of the institution of the Christian ministry? If so, what earthly difference does it make to us from what quarter the individual comes who seeks admission? And if this be the point, does the simple fact of the faithfulness of his former ministry prove that his heart and his head qualify him to come in in a week? The legislation, then, on this subject is defective. Assuming this point, he will ask why should there be an exemption in one instance from laws which we consider wholesome in another case? Are we blind in making the candidate serve an apprenticeship of *seven* years before he can be ordained? Are we wise—are we consistent in demanding this in his case, and not in another? Unless, indeed, we can be infallibly sure of the fitness of the individual, which we cannot be. He means no disrespect to any one, but he will speak the truth, hit whom it may. There are many of these men who do not have to pass through the same course of preparation as our own candidates. Consistency at least, then, demands that we should make this requisition, and give them time to prepare their heart and head, and to acquire a peculiar feeling as Episcopalians. In answer to these considerations, we are told of the poverty and the conscience of the applicant, and are referred to the remarks of his venerable colleague, (Dr. Lyell,) and it is intimated that the individual would be lost to us. He [Dr. Hawks] wanted the true question stated. Is the Convention the committee of an almshouse deputed to provide for poor ministers of other denominations? The gentleman has stated the case of a minister who is poor, with a family, and without means of support. Did the Church bring him into this condition? The Church has the truth in its keeping. The individual has found it out, and wishes to come into it. Our agency then in bringing about his present condition is, only to hold the truth; and he calls on us as a collective body to exercise feelings proper to us as individuals. But he tells us he must starve if we do not admit him. Then he (Dr. Hawks) will help him, but he will not by ordaining him hurt the Church, which he loves better than he loves him or his family. He is not willing to trample down the barriers of GOD and man, in order to help him. There is no ground for admitting him on the score of poverty, and he has no right to plead this reason. And as to his plea of conscience; let his conscience be enlightened so as to discern that we have the same in us as trustees of the Church. Let him understand that we have a conscience too. If then the law admits the bare possibility of a man coming to us by a dispensation in only a fortnight, we owe it to the Church to amend the law. We owe it also, because it is a direct and palpable injustice to our own children. He repeats what others have said to him as to the shortest mode of coming into the Church, viz., by taking orders in some other denomination. But, it is answered, the bishop and the Standing Committee will prevent any hasty and improper admissions. He wishes they would do always what is right in this matter. But if they are so scrupulous as they sometimes appear to be, to use their authority in the case of applicants of this kind, it will be well to make a law that they shall not exercise any discretion on the subject.

Dr. Delancey wished to make one remark with particular reference to the suggestion of his Rev. friend from Maryland, (Dr. Henshaw,) concerning the case of a Romanist. He (Dr. Henshaw) has overlooked, with respect to applicants from that quarter, a provision of our Church.

[Dr. Henshaw here observed that his argument had special reference to the point of ordination. Dr. Delancey asked him if he did not wish to retain the old canon? Dr. Henshaw replied he did.]

Then, continued, Dr. Delancey, you place other ministers who have not received Episcopal ordination, in a more favorable position than those who have. To show this Dr. Delancey read the canon in question of 1832, and observed that by this law we make provision that not only the Romanist, but even the Moravian minister, shall be applicants for orders at least six months. Now, if we retain the old canon, we have made a marked distinction, and to those who never have erred we show greater favor than to those who have; we prefer those who are without Episcopal ordination to those who have it. As to the dispensing power, our bishops have not been very particular in requiring a delay of six months; and men have therefore come in who have never even communed in the Church more than once. This is an opening which we must guard; and we require only that they should be communicants six months before we put them, not to instruct, but even to read the service with which they are not familiar. Six months, experience has shown, is not too much time to accustom them to our forms. Cases have occurred of such haste in admission, and consequently of such ignorance of our modes, as to mortify the individuals themselves when performing our service Dr. Delancey here put a case to the president, asking him what he would think if he saw in his own church one who had just come from another denomination, after finishing the service, enter the church, and there take off his surplice, throw it over the railing of the chancel, and proceed, in the presence of the congregation, to put on his gown, which he had previously brought on his arm and deposited there on his way to the desk? Six months of probation then for the applicants to learn our usages does not appear too much; a year would be better if all would agree to it. It was said that a disposition to legislate has been so strongly manifested that a proposition of meeting in Convention only once in *seven* years has been thought of in order to check it. If this be adopted, where shall we be at the end of that time? It affords a powerful argument for legislating on this subject now, for then we shall be so overrun, (he speaks advisedly,) from all quarters, that the Episcopal Church may scarcely be recognised, and all power of legislation will be gone.

The question was then called for on the Rev. Mr. Hanckel's motion to strike out "six months," and insert "one year."

Dr. Henshaw proposed that the motion should be divided. Accordingly the question was first taken on striking out. The house divided, and the motion was carried. The substitute was then put, and adopted.

Dr. Hawks submitted certain subordinate amendments, which were also carried. The question then recurred on the adoption of the whole canon as amended.

Dr. Henshaw said, that he did not fully understand the nature of the amendments that had just been made, and wished a final decision might be postponed till they could be printed, and members might see them.

Dr. Hawks replied, that this proposition amounted to an indefinite postponement. He thought that all difficulty could be obviated by reading the canon again; and accordingly he read it. The question was then taken, and the whole canon adopted.

Messages were received from the House of Bishops concurring with this house in recommitting the report of the Committee on Typographical Errors in the Prayer-book, and concurring also in the appointment of a committee to print all the Journals of the Convention since 1785. Another message proposed a resolution adopted in the House of Bishops on the time and place of meeting of the next General Convention, recommending that it be held in the city of New York, on the first Wednesday in October, 1841. The house concurred in this resolution.

Another message was received from the House of Bishops, stating that they had resolved unanimously on non-concurrence in the substitute adopted in this house for canon 9 of 1832. It was moved that a committee of conference be appointed.

Mr. Smith, of Pennsylvania, thought that this was no case for a committee of conference. The House of Bishops have decided against the canon, and the matter ends there.

Dr. Delancey wished to know if it be finally decided. The constitution gives the House of Bishops a negative on the acts of this house. He would know if the present resolution amounts to a veto, and if the question does really end here.

Dr. Hawks said, he died hard, but he would die gracefully. If the Bishops had sent down a change on an amendment of the canon, we could then have conferred. But as they have decided against the whole canon itself, there was no cause for a conference. He believes then the matter must rest as it is.

Judge Chambers said, in all deliberative branches efforts are always made to keep open the door of concert between them as long as possible; and there is no case in which a first effort may not be made to ascertain if there have been no mistakes or misconceptions, the correction of which would lead to a change of opinion. He is not prepared to say that it is so in the present case. After some further discussion a committee of conference was appointed.

A message was received from the House of Bishops, transmitting a resolution, ratifying the division of the Diocese of New York, as completed in the late Special Convention of that diocese. The house concurred in the resolution. Another message proposed a new canon on missionary bishops in lieu of that already existing. This was referred to the Committee on Canons. Another message proposed to this house to attend a meeting to be held this evening on the subject of education. Carried. The house then adjourned to meet at half-past five P. M.

Friday, half-past five, P. M.

The house met, and the minutes of the morning session were read and approved.

A message was received from the House of Bishops, requesting permission to withdraw their resolution of non-concurrence in the proposed substitute for canon 9 of 1832.

Dr. Hawks hoped that the house would not consent to withdraw the resolution till it was ascertained whether the other house would grant the committee of conference which had been asked. A motion was made to lay the message on the table. This was objected to as disrespectful to the House of Bishops. On the other hand, exceptions were taken to the expression "unanimously" in the resolution of that body as disrespectful to this house. After several gentlemen had spoken pro and con, the house refused to lay the message on the table, and granted the request of the House of Bishops.

Judge Eccleston, from the committee on the Missionary Society, reported on the resolutions of the House of Bishops making provision for the vacant south and southwest dioceses. The committee expressed themselves opposed to making appropriations towards the support of a bishop of an organized diocese out of any funds under the control of the Board of Missions. They can make all the provisions contained in the message by certain alterations in canon 7 of 1832, and canon 2 of 1835, which alterations the committee submitted. Judge E. proceeded to remark on this report and on the resolutions of the House of Bishops. [These resolutions and the documents which led to their adoption, will be found in the journal of the House of Bishops.] He said that the resolutions provide for the relief of Alabama, Florida, Louisiana, and Mississippi; and this is done by electing a missionary bishop for Arkansas, with power to extend his services to those dioceses. The committee propose to accomplish the same object by such alterations of the canons specified in the report, as shall authorize an unorganized diocese needing Episcopal services to apply to a missionary bishop. This renders the resolution of the House of Bishops unnecessary with respect to the four dioceses already named, and in regard also to Indiana. The Diocese of Indiana asks to be received into union with the Convention only on one condition, viz. that it may continue to enjoy the services of the present missionary bishop. Power will be given to admit that diocese on its own terms if the canon is altered. The second clause of the resolution of the House of Bishops authorizes the appropriation of the funds of the Board of Missions to bishops of regularly organized dioceses, where the diocese cannot give an adequate support. The joint committee at first agreed to report in favor of this provision, but some of the members accorded with reluctance, as they were of opinion that the measure was not expedient. And now the whole committee are of this sentiment. If the provision were adopted it would divert their funds from their proper application to the payment of the salaries of the missionaries of the Board. Besides, it might place the Board of Missions in an unpleasant situation. The bishop of an organized diocese would apply for aid, and the Board must either assent, to the prejudice perhaps of their missionary stations, or must reject his application. Again, it might place the bishops of such dioceses under obligations to the Board of Missions, and consequently lessen their own proper independence. Again, and this is a chief reason, the adoption of this measure would render such dioceses less careful and energetic in providing for their bishops. The next two resolutions of the House of Bishops give to the missionary bishops now holding that office, or to be appointed, authority over certain portions of territory defined in the resolutions. A slight alteration of the canon of 1835 will obviate all difficulties on this ground, and also supersede the necessity of appointing a missionary bishop for Arkansas, as proposed in one of these resolutions of the House of Bishops. The committee thought both resolutions unnecessary, because the canon 2 of 1835 gave the missionary bishop power to select his own field of labor. The committee differ from the House of Bishops in their construction of this canon; but in order to effect an agreement, they propose to add the clause to the canon which they have submitted. Judge E. was interrupted at this point by a message from the House of Bishops informing this house that they do not concur in the proposed alterations of canon 9 of 1832, and giving their reasons in substance as follows: 1. The alterations are inexpedient. 2. No evils sufficient to justify a change have resulted from the canon. 3. They are unwilling to make frequent changes in the canons.

Dr. Hawks moved that a committee of conference be appointed by this house, and that the House of Bishops be requested to appoint one on their part. The house divided on the motion, and it was carried.

Judge Eccleston then moved that so much of the report of the committee on the Missionary Society as relates to the alterations of canon 7 of 1832 be adopted.

Rev. Mr. Saunders said, that as one of the deputies from the portion of country particularly interested, he would explain the course which had been pursued in reference to this subject. It is known to all, that during the last season the missionary bishop made a partial visitation to the vacant south and southwest dioceses. But it was only partial, and he (Mr. S.) refers to it in order to say that it convinced all whom the bishop visited of the great desirableness of such visits in future. It produced effects which had not been expected. More interest was manifested in the Church than ever had been before. Hence many letters were written before the bishop left the diocese, (Florida) and opinions interchanged among the clergy as to the possibility of having a bishop of their own. Here in this city, the delegates from five dioceses met last week, and after much deliberation resolved to give up all private plans, and adopt some common one. At length they drew up a memorial addressed to the House of Bishops, showing their destitute situation, and asking the appointment of more missionary bishops; two, it was first said, but afterwards this was struck out and the number was left to the judgment of the Convention. The memorial concluded with a pledge of the best efforts of the petitioners to raise money enough to support at least one missionary bishop. The Board of Missions in their last meeting had asked the appointment of a bishop for Arkansas. The action of the bishops on this subject we have in their message before the house; and as they refer to the memorial from the five dioceses, he rises to state, that as the pledge of money for the support of at least one bishop was founded on the supposition of obtaining sufficient Episcopal services, they do not now consider themselves, since one only has been proposed, bound to redeem that pledge. To show the house that the services of any one man are impossible in this case, he would refer to the extent of territory which must be occupied. The amount of land in the six states and territories which would come under the jurisdiction of the missionary bishop is 361,000 square miles.

[Judge Eccleston here remarked that the present proposition does not assume the appointment of one or any number of missionary bishops. It leaves that question to the House of Bishops. He knows that a proposition will be brought forward to obviate the difficulty by authorizing an association of dioceses. When this is introduced, the remarks of the gentleman would be more appropriate.]

Mr. Saunders replied that he thought the proposition before the house authorized him to speak on this point, and he wished to make these remarks before the vote was taken. The whole subject had been referred to the committee, so that it was not formally before the house. He had concluded that as the House of Bishops have named but one it was necessary to adopt some other plan. He does not suppose that the missionary bishop would think that he can do all that will be required in a territory which is as large as Great Britain and France put together. One gentleman had computed that a bishop must traverse 2500 miles from southeast to northwest to visit all the congregations. It is certainly, therefore, not unreasonable to ask additional provisions. He is opposed to the system of Episcopal non-residence. He will not throw impediments in the way of the appointment of a missionary bishop for Arkansas. But they in Florida and Georgia are little interested in a bishop 2000 miles off.

The question was taken on the canon as amended, and carried.

Dr. Hawks moved that this house concur with the House of Bishops in the adoption of a canon proposed as a substitute for canon 2 of 1835. Motion carried, and canon adopted.

A message was received from the House of Bishops agreeing to a conference on their non-concurrence in the proposed substitute for canon 9 of 1832.

Rev. Dr. Croswell moved, the House of Bishops concurring, that this Convention adjourn to-morrow at 12 M. The motion was laid on the table.

Dr. Hawks, from the Committee on Canons, reported on the substitute from the House of Bishops for canon 1 of 1835, relative to the election of bishops. The committee propose to strike out section 2 of the former canon, and substitute instead section 3, to the words "Convention electing," when they add a new clause Section 4 becomes section 3 of the amended canon. The alterations Dr. Hawks explained, are in two particulars. 1. No diocese having six presbyters qualified to elect a bishop, shall be one of the associated dioceses. 2. The dioceses so associated shall be in all respects independent of each other except as to having a common bishop; and any one of them having six presbyters may elect its own diocesan; and this election dissolves the union, as does also the death of the bishop. The reason of the alterations was to avoid the difficulties which have arisen from the anomalous case of the Eastern Diocese, and to prevent all future difficulties, and make the dioceses independent of each other. He moved therefore a concurrence with the House of Bishops. The motion prevailed, and canon adopted.

Dr. Delancey, from the Standing Committee on the Domestic and Foreign Missionary Society, reported in favor of concurring with the House of Bishops in the proposed addition to article 4 of the constitution of the society, with an amendment striking out the last clause of the addition, and substituting another. The resolution of the committee was adopted.

The report of the same committee on the Triennial Report of the Board of Missions was also adopted.

Dr. Mead, from the committee on new dioceses, reported in favor of the application of the Diocese, of Indiana for admission into union with the Convention. The report was accepted, and that diocese received.

Rev. Dr. Burroughs offered a resolution granting leave to the Diocese of New Hampshire to withdraw from the Eastern Diocese. He stated, that at the last Annual Convention of the Diocese of New Hampshire, it was unanimously resolved that measures be adopted to separate the diocese from its present connexion. In compliance with the constitution, the secretary was directed to obtain the consent of the bishop and of the other associated dioceses. Since that time there has been no opportunity to get the assent of the other dioceses, as they have had no Conventions. The bishop has expressed his willingness to consent to the measure. One consideration makes it necessary to bring the subject before the General Convention. The canon as it now stands demands the consent of this body. He hopes the house will favorably receive the petition of the diocese.

The subject was referred to a special committee.

A message was received from the House of Bishops concurring in the canon relative to Episcopal duties in vacant dioceses, proposed in place of canon 7 of 1832, with an amendment. On motion, the amendment was adopted, and the canon passed.

A joint committee was appointed to procure the printing of 2000 copies of the journals of the present session, and 1500 copies of the entire canons, with power also to append the canons to the journal.

The house adjourned.

(*To be continued.*)

FALSEHOOD.—He who tells a lie, shrinks from man, and braves it toward GOD.—*Lord Bacon.*

For the Churchman.

Mr. Editor,—Seldom has an opportunity been presented to our Church of extending its influence more favorable than is now offered in our German population. In the general character of her services, in the sober, yet earnest spirit of devotion which pervades her liturgy, there is much that is peculiarly adapted to the German mind. As a people they are not easily excited to enthusiasm; but when their feelings are once enlisted none can surpass them in strong and intelligent attachment. The writer has been often at St. Timothy's, and he has observed that the strangers whom curiosity led thither have been invariably delighted with the prayers of the Church, and expressed a decided approbation of many of her peculiarities. The lamentable prevalence of heresy, in its most pernicious forms, throughout the German Empire has led the friends of true religion to investigate the causes: and the departure from that order which CHRIST established in his Church—the neglect of those bulwarks of the faith which are of divine appointment—some of the most intelligent of our German Americans have perceived to be the origin of the evil, however minor causes may have operated. With the consistency of honest men they have joined themselves to the true Church, though early associations rendered this step most painful. These blessings they are anxious to offer to their countrymen.

We owe much to Germany for that she gave a Luther to the world. Let us repay our debt of gratitude by restoring that which he in a too precipitate zeal disregarded. The Gospel and the Church GOD had joined and man has put asunder. Give the ordinances, the liturgy, the Church to the Germans of our country, and we despair not that throughout Protestant Germany these will be again united.

Although there are at least eight places of worship where the German language is used in our city, there is ample room for another. It is within our own knowledge that one of the most flourishing of these eight congregations commenced with only five members. The parish of St. Timothy began under more favorable auspices, and has bright prospects before it. At present it labors under two difficulties—the want of a regular clergyman, and a debt of considerable magnitude for an infant church, which was necessarily incurred in building. The first is obviated by the voluntary services of several of our clergy and by those of a lay-reader duly licensed. But the second, unless removed, will be an insurmountable obstacle. Through various and great difficulties its vestry have struggled, and now when a mere pittance will relieve their necessities, shall they appeal in vain? Episcopalians know the inestimable worth of their own peculiar privileges. Shall they hesitate to extend those privileges to others? HERDER.

THE CHURCHMAN.

SATURDAY, NOVEMBER 24, 1838.

DIOCESE OF WESTERN NEW YORK.—Agreeably to power vested in me by the canons, I hereby set forth for use in the Diocese of Western New York, the "Form of Prayer and Thanksgiving to be used on Days of Thanksgiving, appointed by the civil authority," heretofore set forth by me for use in the Diocese of New York.

BENJAMIN T. ONDERDONK,
Acting Bishop of the Diocese of Western New York.
New York, Nov. 13, 1838.

A Form of Prayer and Thanksgiving to be used in the Diocese of New York, and Western New York, on days of Thanksgiving appointed by the Civil Authority.

In conformity with the forty-seventh canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1832, empowering the bishop of each diocese to "compose forms of prayer or thanksgiving for extraordinary occasions, and transmit them to each clergyman within his diocese, whose duty it shall be to use such forms in his church on such occasions;" I do hereby set forth the following form of prayer and thanksgiving, to be used in the congregations of the Dioceses of New York and Western New York, on any day recommended by the civil authority, as a day of public thanksgiving and praise to ALMIGHTY GOD; unless some other form should be by me specially set forth.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York, and Acting Bishop of the Diocese of Western New York.
New York, Nov. 13, 1838.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church. in the "Form of Prayer and Thanksgiving to ALMIGHTY GOD, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth selection of psalms* shall be used at morning prayer; and in addition to the *thanksgiving* appointed in said service, to be used after the general thanksgiving, shall be said, at morning and evening prayer, the following:—

O GOD, who art the blessed and only Potentate, the King of kings, and LORD of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of Him who hath loved them, and made them kings and priests unto GOD. We implore thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as the most effectually to promote thy glory, the interests of true religion, and virtue, and the peace, good order, and welfare of this state and nation. Continue, O LODD, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth, and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy Holy Spirit on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice: lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O GOD of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies a living sacrifice to thee, who hast preserved and redeemed us, through JESUS CHRIST our LORD; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth with the FATHER and the HOLY GHOST, ever one GOD, world without end. *Amen.*

¶ After the collect for the day, in the communion service, the following:

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgment of thy sovereign and gracious providence, and in humble and holy submission to the Gospel of thy Son Jesus Christ: to whom all power is given in heaven and in earth, and [illegible] who is one with the Father and the Holy Ghost, in the eternal God-head, our Mediator and Redeemer. *Amen.*

¶ At evening prayer the same order shall apply with regard to the introductory sentences as is set forth for morning prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth selection of psalms* shall be used; and the *first lesson* shall be Deut. x. 12, and the *second lesson* Romans xii.; and the *collects* for the day as in the morning.

⁂ We are requested to state that the above-mentioned form of prayer and thanksgiving has been transmitted by the bishop to every clergyman who belonged to the Diocese of New York, whose residence was known at the period of the last annual thanksgiving day; and that it will be transmitted forthwith to the other clergy of the two dioceses whose residences are known. Additional copies will also be deposited for such clergy as may apply for them, with Swords, Stanford & Co., in the city of New York, and at the Hobart Press, in the city of Utica.

Trinity School.—The vestry of All Saints' Church in this city have acknowledged the value of this boon given to the city churches by the Corporation of the Protestant Episcopal Public School. The following resolutions were passed at a meeting of the vestry of that church on the 16th inst., viz.

"*Resolved*, That the vestry have heard with great satisfaction of the establishment of Trinity School, believing that thereby the interest of the Church will be promoted.

"*Resolved*, That the thanks of the vestry be tendered to the Corporation of the New York Protestant Episcopal Public School, for the privilege of nomination to scholarships, given to them with the vestries of the other city churches, as contained in the 12th section of the plan.

"*Resolved*, That an attested copy of the foregoing resolutions be sent to the Board of Trustees of said school."

The school has been put under the charge of Rev. Wm. Morris, A. M., as rector, and has been in operation about two months. "The plan" is printed, and copies can be procured by applying to any one of the trustees. Scholars on the foundation are in part subsisted as well as taught, and the tuition fees of other scholars are very moderate, being about the same as are charged in the Grammar School of Columbia College.

Maryland.—We have great satisfaction in stating that the Rt. Rev. Dr. Doane, bishop of New Jersey, has been invited by the Standing Committee of Maryland to perform Episcopal offices in that diocese during the present vacancy in the Episcopate, and that he has kindly consented to accept the appointment. It is expected that he will very speedily enter upon this course of duties; and from his distinguished talents, piety, and zeal, great good to the parishes may be confidently expected.

A missionary meeting is appointed to be held on the evening of Thanksgiving-day, (Thursday, 29th instant,) at St. Bartholomew's Church, previous to the departure of the Rev. Dr. Savage and others for Africa. Addresses may be expected, and a collection in behalf of the African mission.

Publication of the Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States, for the year of our Lord, 1838, *being the Sermon and Essay delivered at the annual meeting in June.*

This useful and interesting society has published six sermons and as many essays in as many years. In the preface by the president, to the publication before us, is the following judicious appeal to the sons in behalf of the mother: "Allow me most respectfully and earnestly to call your attention to the subject of an annual collection for the benefit of the funds of the seminary. It is a painful reflection, that with all the wealth with which the Church of these United States is blessed, the permanent funds of our invaluable seminary are permitted to be used for defraying the annual expenses. The melancholy truth is, that from $75,000, in twelve years, the funds have diminished to $27,898. It will therefore be seen, that the sum of $4,000 annually, raised throughout our wide-spread and fertile country, would have preserved the original sum entire; and it will also be observed, that as the number of our association amounts to one hundred and sixty, if each member would contribute but twenty-five dollars, it would put a stop to the ruinous diminution of the funds. The seminary looks to her sons for support! Shall she look in vain? Devoutly praying for the prosperity of our dearly cherished institution, to which all of us are so largely indebted, and humbly trusting that no son of her's will ever bring her dishonor, or cease to cherish any other than the strongest desire for her renown, I am, brethren, your friend and fellow laborer in the Church of Christ." The subject of the sermon before us, on the Trinity, has the following among other excellent remarks:—"Human society, it is certain, abounds with visionary men; yet they are not generally the individuals who are so reputed by the world, but such as are seen most ostentatious and busy on the theatre of life—empirics, who by promises of the wonders they are to work in a day, attract the public gaze, and receive the name of practical man, while in fact they are the very drones of society. On the other hand, the man who with modesty, and silence, and with an ability equal to the task, pursues the investigation of any one of the great branches of truth, and spends his whole retired life in preparing his discoveries on that single branch for the inspection and use of ~~mankind, is~~, though the name be denied him, to all intents and purposes a practical man." "When we are told of the existence of higher orders of beings in the great family of the Father of the universe—of angels and arch-angels—the object is not to give us a *full* account of the station which they occupy, but merely to present that portion of their character and employment which relates to the human race. They are spoken of, only as they are agents of the supreme Being in *our behalf*—as they are 'ministering spirits, sent forth to minister to the heirs of salvation'—as they are destined to be our companions for ever, in the holiness and joy of heaven." "The Scriptures are very clear and simple in their statement of this doctrine; they do not attempt to exhibit it in its fulness; they explain not its presentation to other beings, or how it was manifested from eternity; they tell us not of its infinitely various bearings and relations. On the contrary, they limit their representation of it to a single point of time, and to *one* of its manifestations, to *one* of its relations, to *one* of its bearings, namely, to the time embraced by our brief sojourn on earth, to its relation to the human race, to its manifestation in the plan of our redemption, to its bearing upon our spiritual health, and our everlasting salvation. And this view of the subject sets aside all the cavils I have ever heard against it; for each and all of these cavils are brought from various points *outside* of the circle, by which as it appears from the Scriptures, all human inquiry is bounded."

The Essay has for its theme the text, "He that believeth shall not make haste," and in its "practical illustration," we have these sound and valuable remarks: "Whatever may have been the case in former times, there is no excuse now, for hastening into the ministry, and for neglecting that preparation, which the will of our Lord Jesus Christ and the canons of our Church alike require. That impatient desire to be useful and those impressions of duty, as to the immediate need of laborers and the supposed calls of Providence in particular cases, which lead so many candidates for orders to cut short their term of study, and take upon them prematurely the vows of ordination, may in most cases, however sincerely believed and well meant, be resolved into other and less worthy motives, such as impatience, vanity, self-confidence, a desire of prominence and advancement, and a delusive hope of being able to make up afterwards, what was lost in the time of preparation." * * "In every other line of life, thorough training is not only considered important, but absolutely required. The labors of the field require years of toil and practice, in order to engage in them with profit and success. And shall he who is called to labor in God's husbandry, need no skill, and no preparation? The humblest of the mechanic arts make the same requirement, while in all the other liberal professions, a full and thorough course of study, equal to the longest term and the highest standard prescribed by our canons, is required by law; and without any discretion allowed, or exemption given, is rigidly exacted. And while the laws of the land seek to secure the rights and the health of the community from empirics in law or in medicine, surely the guardians of the Church should strive to secure her unity and peace, and set forward the salvation of her members, by shutting the door of entrance against all novices in theology and experience. While it may be safely said that no one has ever cut short his course of study, however strong his temptations or however clear his supposed call of duty without living in sorrow for it with unavailing regret; it may also be said, that the most of such persons either live to be troublers in Israel, or sink into a mortifying inferiority." * * "You will find the motto of this Essay a safe companion in all the journey of life; a wise counsellor in all your difficulties and perplexities; a valuable guide in the adoption of principles and opinions; an important aid in the direction of your course, and the regulation of your conduct; and an unfailing source of comfort in your days of darkness and discouragement. In all your ways, then, in all your opinions, and in all your principles, in all your measures, look well to the *end thereof*. Be not blinded and deceived by the lures of *expediency* and the promise of *immediate good*, but let the eye of faith ever look upward to the RIGHT and the TRUE, and forward to the HIGHER EXPEDIENCY and brighter promise of ULTIMATE AND ETERNAL GOOD."—*Charleston Gospel Messenger.*

"**The Churchman.**"—We hope the editor of that paper will not take it amiss if we correct him in one thing. In an article on "regeneration," by Bishop Moore, the bishop says, "Whenever the Methodists baptize a child, they return solemn thanks to Almighty God for incorporating that infant into his holy Church, and for receiving him for his own child by adoption." This is a mistake: we have no such form of prayer or praise.

Christian Advocate and Journal.

Reply.—The sermon of Bishop Benjamin Moore, from which our extract was made, was published in 1792. In this sermon the clause "*for incorporating*," &c., is marked as a quotation, which is good evidence that it was found in the Methodist formularies of that day. If it has since been expunged, it would be to us a matter rather of regret than surprise.

The correspondent who complains of his clergyman for gross neglect of duty, is informed that the regular course is for the vestry to represent the case to the bishop of the diocese.

The bishop of this diocese has received from the churchwardens of St. Andrew's Church, Walden, Orange county, the canonical certificate of the election of the Rev. Henry W. Sweetzer, to the rectorship of that church.

Confirmation.—The bishop's appointments for confirmation, in this city, have been altered by a change of time for *Grace Church*, and the addition of *St. George's Church.*

Clerical Changes.—The Rev. Washington Van Zandt having removed into this diocese from that of Rhode Island, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and been chosen to the rectorship of the newly incorporated parish of St. Luke's Church, West Troy, Albany county.

The Rev. Charles Jones, late rector of Trinity Church, Apalachicola, has accepted a call to the rectorship of Calvary Church in this city.

ADDRESS OF THE FOREIGN COMMITTEE.

Office of Foreign Missions
New York, Nov., 1838.

The Foreign Committee desire briefly to lay before the Church their present intentions in pursuing the measures so fully sanctioned by the Board of Missions and by the General Convention, respectively at their recent sessions.

The unprecedented interest in education awakened not only in Greece, but in the dominions of the Sultan, and even commencing in Persia, may be traced in great measure to the influence of various missionary establishments. The labors of your missionaries for eight years at Athens, in rearing there a Christian and model institution, have contributed much to this result, especially in opening new views of female education and character. Witness for instance the proposal of the Pacha of Egypt to place the females of his household under missionary teachers. Such facts amply justify the support needed for the Greek mission. In pursuing a series of efforts already so widely beneficial, the committee now seek the establishment of a mission at Constantinople, the residence of 200,000 Greeks. The oldest missionary of our Church is about to proceed to that city, and the committee earnestly desire that an associate may be raised up for this station.

At Crete, the missionary represents the buildings at present occupied, as wholly inadequate to the wants of that growing mission. In the small dwelling-house used by the mission family, nearly 200 boys occupy as their school room, an apartment 25 feet by 14, and more than 100 girls resort to another, still more limited. Averse to the purchase of premises, the committee have been nevertheless desirous of rendering those, now under lease, more suitable for the purposes of this mission school—almost alone in the Turkish dominions.

In the Persian mission, the ample materials for an authentic and permanent missionary journal, collected at so much risk and with so much care, during near three years specially devoted to the object, will, on the return of Mr. Southgate, be the property of the Church and require publication.

The return of one missionary from the China mission, has forced upon the committee the conviction of the importance of sending another to supply his place in that small and distant company. This field is becoming daily better understood, and though the work of preparation may be one of years, the final results must be glorious. The committee cannot here feel justified in leaving issues so vast, to the limited means put forth, without raising a voice of warning. Is the duty of our Church (so confidently declared years since) already fulfilled to the millions of China? Shall not one at least be found prepared to supply the immediate want? Is such the prayer?

In Western Africa, several out-stations are now occupying the attention of the missionaries, in the vicinity of Cape Palmas.

The recent appointment of a lay assistant and wife, and a female teacher, and the expectation that the mission may be soon increased by the accession of a fourth missionary, all possessing qualifications most desirable for extended usefulness, are strong encouragements to the Church. Where God is thus sending forth laborers, shall his Church fear to follow? The number at present contemplated for this station will, if life is spared, be thus filled, and another station on the coast occupy the attention of the committee. That already existing, with its out-stations, will comprise, with the above appointments, 4 missionaries, 2 assistants, and 4 females, besides several colored persons assisting in the several departments of the mission. A small but substantial church building is much needed at the Cape station. The little band of five, to sail for Africa on the 1st of December, ask for the prayers of their fellow Christians.

Texas becoming prominent in its claims upon the Church, has received much attention from the committee. Unsuccessful as yet in finding even one missionary of experience to go out, wholly consecrated to the work of the ministry, they have appointed two, who it is hoped may render essential service to the cause of the Gospel, by gathering Episcopal congregations, although partially engaged in the instruction of youth. The committee are desirous of sending others well qualified, who shall go forth to execute, singly, the office of the ministry. The missionary bishop elect (Dr. Polk) has been requested to visit Texas at an early period.

Such briefly is an outline of the immediate and practicable views of the Foreign Committee, in addition to sustaining the operations already in progress.

The anxious duties of the committee claim for them the prayers of their brethren for whom they are acting, and whose aims they are seeking to dispense aright. The devoted labors of the pioneers of our Church in unfolding the blessings of the Gospel to the corrupt and benighted, cannot be in vain. While their influence is felt in exciting a pure and enlarged spirit of Christian benevolence through the Church, they are laying, we may trust, the sure foundations of a moral renovation in various portions of the world.

To meet the actual engagements for the coming year, the committee need about $16,000 *by the 1st of July next*—besides what will be required for the enlargement of their operations above referred to, and for all such opening measures as may hereafter be indicated by divine Providence. Avoiding the resort to any intermediate agents for raising this sum, the committee appeal in much confidence to each parish for aid, and bless God that the piety existing in the Church forbids any fears for the result.

With the striking commentary upon the revealed will of God in the spread of his Gospel, given by the services of our Church in the seasons of Advent and Epiphany, the heart alive to the salvation of souls will respond to the command of the Saviour, sealed with his precious and atoning blood.

By order and in behalf of the Foreign Committee of the Board of Missions,

John A. Vaughan,
Secretary and General Agent.

BISHOP M'COSKRY'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF MICHIGAN.

(Continued from page 143.)

August 1, I visited the Oneida mission station, under the charge of the Rev. Mr. Davis, nine miles distant from Green Bay. The morning after my arrival I was waited upon and received by the vestry of the church, and the chiefs of the nation. At the time of service they walked before me in perfect silence, until we reached the church, and then in the most polite and kind manner welcomed me to the spot which they had selected for the tribe to worship the Lord. The building is made of hewn logs, with a neat vestry-room attached. On entering the church the whole congregation rose and chanted in their own language the "Te Deum." It is impossible, (even if it were a suitable time and place,) for me to describe the feelings experienced on this occasion. I was completely overpowered with the scene; and I could have freely shed tears of joy thus to witness the inhabitants of the forest singing hymns of praise to God. The services were read in their own language, by their pastor. The responses were well made by the whole congregation. I preached to them through an interpreter; after which I confirmed fifty-four persons, several of whom were past threescore years. I also administered the communion to about seventy persons. Seldom, if ever, have I seen more apparent devotion in any assembly of worshippers. Every one appeared to be entirely absorbed in the duties in which he was engaged. After the services had been finished the utmost stillness prevailed for a few minutes. There was no haste manifested to escape from the house of God, as is too often the case in some of our congregations. Those who were in the pews nearest the chancel then rose and came to me; and one by one took me by the hand, and silently retired. This was done by the whole congregation without the least confusion or noise. I most fervently invoked the blessing of God for each and for all; and could not help exclaiming again and again, what hath the Lord wrought! What an evidence of the power of the Gospel of Christ. After spending a short time with Mr. Davis and his family, I left "the nation" and returned to Green Bay. It is delightful to witness the interest and zeal manifested by the missionary and his wife for the promotion of the religion of Jesus in the hearts of this interesting people. They are the only white persons among them, and of course must daily forego the pleasures of social intercourse, and those comforts which they have been accustomed to enjoy with friends. I trust they will be rewarded a thousand fold for their self-denying labors, and will be able to present many souls as their "joy and crown of rejoicing." In the evening of the day I returned to Green Bay. I preached by invitation of the commanding officer, at the fort. The officers and soldiers were all present at the services and the most respectful attention was given. I received much kindness from Major Hoffman and his family, and the officers under his command. I regretted very much I could not visit Milwaukie. I understand that a large congregation could soon be raised in that place. But as I had been several weeks from home, and no boat soon to visit that place, I had to pass it by, in the hope of visiting it at some future period, if it remain connected with this diocese.

August 24, I preached at Ypsilanti and administered the rite of confirmation to ten persons. It was my intention, (at the request of the vestry of the parish,) also to lay the corner stone of the church, at that time just commenced; but owing to a severe storm at the hour appointed for the service, was prevented. As I had made my appointments in different parts of the diocese, I could not remain, but directed the articles prepared to be deposited in the stone, so that there would be no delay in erecting the building.

August 27, I preached twice in Ann Arbor. As the building was not completed the services were held in the Sunday school-room, in the basement. The congregations were large and attentive. The congregation at that time was under the charge of Rev. Samuel Marks. He has since resigned this station, and accepted an invitation from St. Patrick's Church, Clinton.

August 28, I preached in St. James' Church, Dexter, and confirmed five persons. This congregation is increasing rapidly under the efficient labors of the Rev. Mr. Burger. They have purchased a large lot, on which they hope soon to erect a church. They have for the present turned an old blacksmith shop which stood on the lot into a place of worship. I was surprised when I was informed of this fact, as the building is at present so neat and comfortable. The pastor and his people have shown much taste in the change, and I hope will receive many spiritual blessings in return.

August 30, I preached at Jacksonburg. I think this was the first time that an Episcopal clergyman officiated in that village. The number of persons that attended the services was small, and little hopes are entertained that a successful effort could be made for the Church at present. It is the only village in the state of the same age, where some place of worship has not been erected.

September 1, 2, and 3, I preached at Marshall and confirmed three persons. I also consecrated Trinity Church, at this place. It is a neat Gothic building. I cannot omit here recording the fact, that this congregation have erected this house, without ever having enjoyed the services of a pastor. Under many discouragements they persevered in their efforts, and they have now the satisfaction of not only having a place of worship, but also the teaching of a minister of Christ.

September 4, I preached at Kalamazoo.

September 8, I preached twice at St. Joseph's. Since that period Mr. Cushman has officiated at this place. It is likely to become a large place. I trust it will also increase in spiritual things.

September 10, I preached at Niles, consecrated Trinity Church, and administered the communion. This congregation has been and is now under the charge of the Rev. Mr. Selkrig. The church edifice is quite large and reflects much credit on the untiring exertions of the pastor and people. The congregation is small, but hopes are entertained that it will increase, and be enabled to make comfortable provisions for their pastor. Niles is a beautiful village, and no doubt will be an important place, demanding much effort and unshaken firmness on the part of him who ministers in holy things. As I had received notice that the bishops who had been chosen to investigate the charges preferred against the Right Rev. Bishop Smith of Kentucky would meet in October, in Lexington, I was compelled to postpone my visitation to the north-western part of the diocese until a future period. On this account I was compelled to pass by Edwardsburg, where a church has been organized, and is now under the charge of the Rev. Mr. Stout. He has labored in this place and in the neighboring villages with much success.

September 11, I preached at White Pigeon. This place was a missionary station, connected with Constantine, and was for a short period under the charge of the Rev. Mr. Whitesides. Some difficulties having occurred, he resigned his charge and returned to Philadelphia. He still remains connected with this diocese. I regretted that such difficulties occurred, as I had supposed that these places would have been desirable spots for permanently establishing the Church. I shall, as soon as a suitable person can be obtained, make another effort.

September 13, I again preached at Kalamazoo, and consecrated St. Luke's Church. This congregation have also with commendable zeal erected this building without having any ministerial services. It is a very neat building, and well calculated to accommodate the congregation. In my journey I was accompanied by the Rev. Mr. Reighly, who kindly furnished me with a comfortable conveyance, and greatly assisted me in various services in which I was engaged.

October 29, I received and accepted letters dismissory from the Right Rev. Bishop Onderdonk, of New York, of the Rev. Richard Bury, a presbyter of that diocese. Mr. Bury has acted as my assistant in St. Paul's, Detroit, from that period up to the present month. He has relieved me very much, by his untiring exertions, in visiting and in attending to the many duties which so large a parish continually demand from the pastor. He has lately resigned the situation, but will remain in the diocese.

November 19, in St. Paul's Church, Detroit, I admitted the Rev. Charles Reighley to the priesthood, and Mr. John Fenton to the deaconship. The former was presented by the Rev. Mr. O'Brien, who with the Rev. Messrs. Marks and Bury united in the imposition of hands. Mr. Fenton was presented by the Rev. Mr. Bury. Since his ordination he has officiated in St. Luke's Church, Kalamazoo.

November 23, I received and accepted from the Right Rev. Bishop Onderdonk of New York, letters dismissory of the Rev. Samuel Buel, a deacon of that diocese. Mr. Buel has, since that period officiated at Marshall. He is much beloved by his parishioners; and will soon, by the blessing of God, have many hearers of the Gospel.

Sunday, the 24th of December, I administered the rite of confirmation to thirty-one persons in St. Paul's Church, Detroit. The deepest interest was manifested by all present. The church was crowded to excess, and I hope some received impressions of the truth which will never be forgotten. What an ample reward for all our toils and labors to witness the old and the young consecrating themselves to God.

Saturday, the 20th of January, I left Detroit, on a visit to Monroe, Tecumseh and Clinton. As there was some difficulty (owing to the heavy rains,) in reaching Monroe by the direct route, I was obliged to go round by Ypsilanti. I remained and preached at this place on Sunday, the 21st. Much good has been done in this parish through the blessing of God on the untiring exertions of the rector. I have already adverted to their zeal in erecting this beautiful house.

(To be continued.)

Several of the clergy, anxious to get rid of Sunday wakes and feasts, summoned two men before the Hereford city magistrates, on Monday, September 3, for violating the Lord's day, in selling cakes at the Kingston feast, on the previous Sunday. After a long hearing, and the defendant's pleading immemorial custom as an excuse, the magistrates decided that they had incurred the forfeiture of the goods exposed for sale, a fine of five shillings, and the expenses of the summons. The complainants obtained permission of the bench to withdraw the charge, they themselves paying the expenses, telling the defendants that their object was to convince those desecrating the Lord's day of the illegality of their conduct.

Hereford (Eng.) Journal.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.—Advent Sunday, December 2, Christ Church, *Brooklyn.*

Third Sunday in Advent, December 16, Church of the Annunciation, *New York.*

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn.*

Fourth Sunday in Lent, March 10, Christ Church, *New York.*

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

MARRIED,

On Thursday evening, October 11, at St. Luke's church, by the Rev John Murray Forbes, the Rev. Robert T Howard, of Charleston, S. C., to Hester Mary, daughter of Billopp B. Seaman, Esq.

In Lower Redhook, on the 13th instant, by the Rev. Isaac Pardee, the Rev. Charles G. Acly, of Watertown, N Y, to Elizabeth Cornelia, daughter of John Elting, Esq.

On Thursday evening, November 15, at the Church of the Epiphany, by the Rev Lot Jones, the Rev Hiram Jelliff, of Lithgow, Dutchess county, to Miss Sarah, daughter of the late Ephraim Lock, Esq, formerly of Boston.

CALENDAR.

NOVEMBER.

25. 24th Sunday after Trinity.
[The collect, epistle, and Gospel for the 25th Sunday are this day to be used.]
30. St. Andrew.

DECEMBER.

2. 1st Sunday in Advent.
9. 2d Sunday in Advent.
16. 3d Sunday in Advent.
19. Ember Day.
21. Ember Day, and St Thomas.
22. Ember Day.

NOTICES

The annual matriculation discourse will be delivered by one of the Professors of the Theological Seminary, on the evening of Sunday, December 2, in the chapel of St. Peter's church, Twentieth street.

On Sunday evening, 25th inst., the quarterly sermon will be preached in the Mission Church of the Epiphany, in Stanton street, between Norfolk and Essex streets, by the Rev. Dr. Eastburn, and a collection taken up in aid of the funds of the church.

EDUCATION AND MISS. SOC. OF THE PROT. EPIS. CHURCH IN THE DIOCESE OF NEW YORK.

At a meeting of the Missionary Board, November 12, 1838, the following stations and missionaries were appointed for the year ending October 1, 1839.

Albany county, West Troy, Rev Daniel S Lewis; do, Rensselaerville, Rev Orsamus H Smith; Alleghany, Angelica, Rev Lewis Thibou, jun; do, Hunt's Hollow, Rev Lucius Carter; Broome, Harpersville, Rev James Keeler; Cattaraugus, Ellicotville and Olean, Rev Thomas Morris; Cayuga, Moravia, Rev Seth W Beardsley; Chautauque, Fredonia, Rev Lucius Smith; do, Mayville and Jamestown, Rev A G Baldwin; Chemung, Elmira, Rev Gordon Winslow; Chenango, Fayetteville and Mount Upton, Rev Seth S Rogers; do, Norwich, Rev Liberty A Barrows; do Sherburne, Rev Thomas J Ruger; Delaware, Walton, Rev Amos B Beach; Dutchess, Lithgow, Rev H Jelliff; Franklin, Malone, ——; Genesee, Weathersfield Springs and Sheldon, and Auroraville, Erie county, Rev Isaac Garvin; Greene, Cairo, ——; do, Oakhill, Rev James Thompson; Herkimer, Fairfield and Norway, Rev W Baker; do, Little Falls and Mohawk, Rev T Towell; Jefferson, Sackett's Harbor, Rev Amos C Treadway; do, Pierrepont Manor, Rev N Watkins; Livingston, Geneseo, ——; do, West Avon, ——; do, Mount Morris, Rev H S Atwater; Lewis, Lowville and Turin, ——; Madison, Hamilton, Rev J A Brayton; do, Perryville, Rev W M Weber, M D; Montgomery, Port Jackson, and West Charlton. Saratoga, Rev John Knill; Monroe, Brockport and Clarkson, Rev Tapping Reeve Chipman; Niagara, Lewiston and Youngstown, Rev R Murray; do, Upper Lockport, Rev George Denison; Oneida, Holland Patent, and Oriskany, Rev Stephen McHugh; do, Rome, Rev Nathan B Burgess; Onondaga, Onondaga Hill and Geddes, Rev Marshall Whiting; do, Fayetteville and Pompey, Rev Loyd Windsor; Onondaga, Skaneateles and Marcellus, Rev Joseph T Clark; Ontario, Centrefield, Rev Thomas Meachem; do, Vienna, and Sodus, Wayne county, Rev Erastus Spalding; do Allen's Hill, Rev George H Norton; Orleans, Medina, Rev William Allanson; Oswego, Fulton and Baldwinsville, Onondaga county, Rev George B Engle; Otsego, Gilbertsville, and Otego, Rev John Hughes; do, Cherry Valley and Westford, Rev Timothy Minor; Putnam, Paterson and North Salem, Westchester county, Rev Benjamin Evans; Queen's, Coldspring Harbor, and Huntington, Rev Isaac Sherwood; do, Jamaica, Flushing, and Newtown, for colored congregations, Rev Isaiah G De Grasse; Rensselaer, Hoosic Falls, Rev Ebenezer Williams; Saratoga, Ballston Spa, and Saratoga Springs, Rev Deodatus Babcock; do, Stillwater, and Mechanicsville, Rev Reuben Hubbard; do, Waterford, and Cohoes, Albany county, Rev Cyrus Stebbins, D D; St Lawrence, Canton, ——; do, Morristown, and Henvelton, Rev D Griffith; do, Waddington and Lisbon, Rev A Humphrey; Seneca, Seneca Falls, and Montezuma, Cayuga county, Rev H Tullidge; Sullivan, Monticello, Rev E K Fowler; Suffolk, Setauket and Islip, Rev Charles Seabury; Tioga, Richford, and McLean, Tompkins county, ——; do, Owego, Rev John Bailey; Tompkins, Hector, and Johnson's Settlement, Chemung county, Rev Richard Smith; do, South Danby, and Candor, Tioga county, Rev Humphrey Hollister; Ulster, Kingston, Rev John Dowdney, jun; do, Marlboro, Rev Robert Shaw; Washington, Hampton, Rev Moore Bingham; do, Whitehall, Rev Palmer Dyer; do, Granville; Rev Darwin B Mason, M D; Wayne, Lyons, Rev Samuel Cooke; Yates, Pen Yan, Rev Edmund Embury.

Copy from the minutes.
Thomas C. Butler, Secretary.

St. Bartholomew's Church—The hours for divine service in this Church, hereafter, will be in the morning, at half past 10 o'clock, and in the afternoon at 3 o'clock: excepting on the first Sunday in each month, when the afternoon service will be omitted and there will be service in the evening, commencing at 7 o'clock. Lecture on every Thursday evening at 7 o'clock.

November 17, 1838. 2t

STANDING COMMITTEE OF THE NEW YORK PROTESTANT EPISCOPAL PRESS.

H. Cotheal, Treasurer and Agent,
Lewis Curtis,
W. H. Hobart, M. D.,
Charles N. S. Rowland,
George C. Morgan,
Cornelius Oakley,
Henry McFarlan, Sec'y.

Bibles, Prayer-books, Devotional and Miscellaneous Works published and for sale by the Press, 142 Fulton st.

October 20, 1838.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of November 14, has received the following contributions, viz.

By the hands of the Rev Dr Croswell, from the offerings of the church, Trinity parish, New Haven, Conn, special offerings for domestic missions, $19 87; for missions in Iowa, $1; for Bishop Kemper's mission, $6; for missions in the Western States, $1 50; for general purposes, $21 63, in all, $50. By the same hands, from the clerical association of the county of New Haven, through the Rev Mr Hull, $10, to be equally divided between the two committees, $5. From Mrs Lydia Starr, of St George's church, New York, for domestic missions, for the west, by the Rev J W Cooke, $10. From the Rev William Baker, missionary at Fairfield and Norway, Herkimer county, New York, by the hands of the Rev Dr Hawks, viz. from Fairfield, from monthly offerings, $12; from Norway, offerings, $2 50; from Middleville collection, $2; from Newport, collection, $2 50; in all $20, equally divided between the two committees, $10. By the hands of the Rev R Camp, an offering to the department of domestic missions, from the ladies of Trinity church, Brooklyn, Conn, $50. Total receipts, $125.

November 21, 1838. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge

Received quarterly payment of J W H, Newark, one-third of $25—$8 33. Received from Rev E F Beardsley, rector of St Peter's church, Cheshire, Conn, for Foreign Missions, $5, for Greece, $5, $10. Received from a North Carolinian, to be divided equally between African and Crete Mission, $5. Received from Rev M P Parks, rector of Christ church, Norfolk, Va, quarterly contribution of said church, $65 30. Received from the Young Men's Auxiliary Education and Missionary Society, on account of their pledge of $500, towards the African mission, per G T Fox, jun. Esq, Treasurer, $200. Remitted by Rev George Sheets, collections in Trinity church, Oxford, Pennsylvania, $21 12. Received from Mrs E R Coutee, of William & Mary, parish, Charles county, Maryland, per Rev J A McKinney, rector, $5. Received from Rev Harry Croswell, D D, from the clerical association of the county of New Haven, by the hands of the Rev Mr. Hull, $5. Total, $319 75.

Charles J. Aldis, Treasurer,
November 20, 1838. Bank of America.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt of the following donation. From Christ church, Philadelphia, $100.

John W. Mitchell
Treas. of Gen. Prot. Epis. S. S. Union.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of a parcel of stockings, and $1 from a friend of the poor, per Sherman & Trevett. Alexander raser.

November 21, 1838. 341 Pearl street.

Any donations of money or clothing for the benefit of the poor, will be thankfully received by the Tract agent, 28 Ann street, by Sherman & Trevett, 142 Fulton street, and at the residence of the missionary, 341 Pearl street.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $10 for the poor, from H L, per Swords, Stanford & Co. This offering was peculiarly welcome. Many cases of suffering and destitution have recently come to his knowledge which greatly need the assistance of the benevolent. Donations for this object will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway, at the Protestant Episcopal Press, (Sherman & Trevett,) 142 Fulton street, the Union and Tract Depository, 28 Ann street, or the residence of the missionary.

November 13, 1838. Lot Jones, 192 Allen st.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary acknowledges the following receipts, viz.

From Rev William Walton, a collection made in St John's church, Phillipsburg, Westchester county, State of New York, $7; from Rev Edward N Mead, a collection made in St Paul's church, Sing Sing in the same county and state, $22 56.

November 21, 1838.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to November 22, from the following persons, viz.

Rev D H Short; Rev B C C Parker; Rev John Owen, remit; Postmaster, Westville; Rev E M Forbes; Rev C A Foster, remit; Postmaster, Kingston; W E Harper; Rev Norris M Jones; Joseph A Wood, remit; Postmaster, Paterson, remit; James Adams, remit; Rev B C C Parker, remit; Mr Smedes; Rev John Scovill; Postmaster, Bridgeport, Conn; John F Lloyd; Postmaster, Lima; Rev John W Brown; Rev T H Mitchell; Postmaster, Columbus, Ohio; Thomas Cowperthwaite; Rev J L Harrison, remit; Rev Palmer Dyer; L Wyman, jun; Rev William Staunton; Hooker & Claxton; Rev Thomas Towell; R S Adams; Carey & Hart; G W Donohue; J & J N Bogart; John Miller; Jno H Swift; Chauncey Goodrich; W. T. G. Wilson; Wm Marshall; Kay & Brothers: Rev A B Hart; W B Walker; Jno Tappan; Marsh, Capen & Lyon, 4, 1 remit; Thomas Cowperthwaite; Rt Rev Bishop Hopkins; Rev P Dyce; Rev James A Bolles; Wm. D. Ticknor.

Packages forwarded by the Protestant Episcopal Press.

2 packages for Rev P S Chauncey, Rye, Westchester county, N Y; 1 box for Marsh, Capen and Lyon, Boston, Mass., per packet; 1 box James Kay & Brothers, Philadelphia, per Union Line; 1 package for Rev. James A Bolles, Batavia, per towboat; 1 package for Joseph Whetham, Philadelphia, left at D. Appleton & Co. Broadway; 2 packages for Rev John W Brown, Hallett's Cove, L I per steamboat Star; 1 package for L Clark, Troy, N Y per towboat; 1 package for George Rowland, Norfolk, Va, per schooner Thaddeus; 1 package for C L Carey & A. Hart, Philadelphia, per Union Line; 1 package for Kent Jarvis, Louisville, Lewis county, N Y, left at Exchange Hotel, Broad street.

UNION DEPOSITORY.

28 Ann-street

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending November 22, from the following persons, viz.

Rev Walter E Franklin, Honesdale, Penn, with remit; Mr Kimpton, Warden of Christ church, Philadelphia, with remit; Rev J V Van Ingen, Greene; Weeks, Jordan & Co, Boston, Mass.

Packages forwarded by the Episc. S. S. Union, during the week ending November 22.

Farnham & Brothers, Honesdale, Penn, per brig Saratoga; Peter E Demill, Detroit, sent to Mr Sayles at the Howard House; Anthony Hyde, Washington, D C, sent to Sturges & learman; Rev S A Crane, Burlington, Vt, sent by steamer North America, care of Captain Lathrop; Rev J V Van Ingen, Greene, care of Rev P A Proal; Weeks, Jordan & Co, sent to Harper & Brothers, Cliff street; Rev Washington Van Zandt, West Troy, per towboat Indiana; W Woodward, Baltimore, sent to Sturges & Clearman.

ANNUALS! ANNUALS!!

SHERMAN & TREVETT, publish the CHRISTIAN KEEPSAKE AND MISSIONARY ANNUAL, for 1839, illustrated with *ten splendid engravings*, and elegantly bound in Turkey Morocco: Edited by Rev John W Brown, and containing contributions from most of our distinguished writers. Among the contributors are Rt. Rev. Bishop Doane; Alonzo Potter, D. D.; Rev. John S. Stone; Rev A. D. W. Howe; Rt. Rev. Bishop Ives; Rev John McVickar, D. D.; Rev. Dr. Henshaw; Rev J H Clinch; Rev. John W. Brown; Hon. Theodore Frelinghuysen, &c., &c., &c.

Also, constantly on hand at the Depository, 142 Fulton st.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The Gift,	The Violet,
The Youth's Keepsake,	The Child's Gem,
Flora's Interpreter,	The Imperial,
Ladies' Wreath,	Year Book,
Parley's Every Day Book,	Parley's Christmas Gift.

MUSIC OF THE CHURCH, Sixth Edition.—Just issued and for sale at the Episcopal Depository, 142 Fulton street, Dr Wainwright's Music of the Church, Sixth Edition. Orders should be addressed to

Sherman & Trevett.

ENGLISH BOOKS just received by *Sherman & Trevett.*

Rose's Parkhurst's Lexicon.
Campbell on Miracles.
Potter's Sophocles.
Leland's Deistical Writers.
Jebb's Correspondence.
Jeremy Taylor's Works, new ed., by Croly.
Apostolic Fathers.
Ellis on Divine Things.
Faber on the Trinity.
Sherlock's Works.
Bingham's Antiquities.
Massillon's Sermons.
Neal's History of the Puritans
Horsley Tracts.

Depository of the Protestant Episcopal Press, 142 Fulton street. nov3

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.

Questions on the *Gospel* according to *St. Matthew.* Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.

Questions on the *Acts* of the *Apostles.* Prepared for the General Prot. Epis. S. S Union, and revised by the Executive Committee. Part I.

Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.

At the Union Depository, 28 Ann st.

EPISCOPAL INSTITUTE—Troy—for the Education of Young Gentlemen.

OFFICERS.

Rev. W. F. Walker, A. M., Principal and Proprietor—Moral and Intellectual Philosophy and Evidences of Christianity.

Rev. A. T. Twing, A. M., Superintendent—Book-keeping, Geography, and Penmanship.

Rev. Alva Bennett, A. M.—Latin and Greek Languages and Literature, Spanish and Italian.

John Philip Edwards—French Language and Literature.

Erastus Rowley, A. M.—Mathematics, Natural Philosophy and Rhetoric.

Amos Eaton, A. M.—Chemistry and Civil Engineering.

William T. Seymour, A. B.—Arithmetic, History and English Grammar.

J. C. Andrews—Music.

TERMS.

Board and tuition and all requisites, (payable half yearly in advance,) $230 per annum.

The course of instruction embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, the Professions and Civil Engineering;—also, in Vocal Music, Drawing, and the modern languages.

Time.—The academic year embraces forty-six weeks, in two terms of twenty-three weeks each—the first term commencing the first Tuesday in May, the second the first Tuesday in November. No deduction made for absence.

VACATIONS.

There are two vacations in each year—one of four weeks, at the close of the first term, and one of two weeks, at the close of the second.

EXAMINATIONS.

An examination is held every Friday of the divisions under the several instructors, in rotation—and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the institution.

Next Term.—The second term of the second year will commence on Thursday, (instead of Tuesday, this year,) November first.

Directions.—Persons desirous of placing pupils in the Institute, or of obtaining further information relative to it, may address the Principal, either personally or through the Post Office, or J. W. Mitchell, Esq., 63½ Cedar street, New York. Circulars may be obtained on application to either of the above, also at the bookstore of Swords, Stanford & Co. 152 Broadway, New York. sep29tf.

POETRY.

From the British Magazine.

THE VOICE OF WATERS.

"I heard the noise—like the noise of great waters, as the voice of the Almighty."—Ezek. i. 24.

We stood beside the banks of Tees,
Where, thundering down his dreadful way,
He flings his foam-shower to the breeze,
And bathes the rocks with glittering spray.

We heard the voice of waters deep—
Not as when surges lash the shore,
And weary, fitful pauses keep—
But one unbroken solemn roar.

We gazed where the loud chiding flood
Leaps from the tall cliff's rifted brow,
As earth-born giant, in wild mood,
From castle tower to earth below.

Above, bright clouds the sunbeams chased,
And mountain winds played soft and cool;
But dank beneath and dimly traced,
The storm-mist veil'd the unfathom'd pool.

We gazed, while rapture still'd alarm,
And half we thought, 'twere sweet to die,
Lock'd in the torrent's mastering arm,
The secrets of the abyss to try.

Nor strange it seem'd, if Pagan wild,
With earth and earthborn cares foredone,
Here deem'd some spirit, to mortals mild,
Kept secret court in cavern lone;

And when, more sadly sweet the fall
Was heard beneath the soft moon-ray,
Mysterious harpings seem'd to call
The toil-worn pilgrim soul away.

For where, but in such ceaseless flow,
To whose loud chime the rock-vault rings,
Is seen so near, on earth below,
The shadow of eternal things?

The restless motion, and the strife,
The force that man can ne'er control,
O'ermastering all that here hath life—
It bows, it melts, it thrills the soul!

Dark stream, so fleet, so fugitive,
So changeful, yet thy waves abide,
Arm'd with strong virtue, to outlive
Hard rock, and mountain's hoary pride.

Thy sound is of the Eternal Power
That bears this world of change along,
That at creation's wondrous hour,
When angels woke the choral song,

Call'd thy rejoicing fountains forth,
Unheard, unseen by man to glide:
But mountain warblers hail'd thy birth,
And wild bees sipp'd that amber tide.

Then roll'd, as now, that dark wave's shock;
The trembling heart's deep silence hears,
In echoes from the embattled rock,
The voice of twice three thousand years.

PASTORAL LETTER OF THE HOUSE OF BISHOPS.

(*Concluded from page 144.*)

Respecting your treatment of Christians not of our communion, we would refer you to our letter of 1817, 1823, and 1832. In the present divided state of the Church, one of the things most difficult in practice is the conducting of ourselves, as the Gospel requires, towards Christians of other denominations: on the one hand, to contend earnestly for the true faith; on the other, to "hold the faith in unity of spirit, and in the bond of peace." We should so contend for the truth, as to show that *the truth is in us*. It is not more our duty "to banish and drive away from the Church all erroneous and strange doctrines, contrary to God's word," than it is "to maintain and set forward, as much as lieth in us, quietness, peace, and love among all Christian people." By unsanctified efforts to eradicate the tares from the field of God's kingdom, the wheat is injured. In contending for small things, weightier matters are too little regarded. We are ever in danger of thinking too well of ourselves, and too ill of others. While we are careful "not to boast of things without our measure," let it also be remembered that the greater are our advantages, the more perfect our standards of faith and worship, the greater also is the sin of "turning from the holy commandment delivered unto us."

"Quietness, love, and peace among all Christian people" is highly essential to the salvation of men and to the prosperity of religion. How many and great are the evils resulting from the dissensions of those who profess and call themselves Christians is too obvious. These, more perhaps than any other fault of Christians, retard the spread of the Gospel. Did they all, as their duty is, unite in faith, and love, and evangelical zeal, the Redeemer's kingdom would be rapidly extended throughout the earth, and at no distant period would all the ends of the world see the salvation of our God. These divisions cause thousands to doubt, and many to deny the truth of Christianity. They are what chiefly disgrace the otherwise glorious Reformation; they tend very much to countenance and to perpetuate the idolatrous corruptions against which we justly *protest*, and to diminish that love, among pious believers even, which is "the end of the commandment" and the "bond of perfectness." It is mournful to see how much, and with what asperity the disciples of a meek and humble Saviour sometimes contend for light shades of difference, and for things of little or no importance. Such were the things which first and chiefly caused the divisions in the Church of England,—things which scarce any now pretend to view as essential parts of religious truth. Those divisions, so long continued and so obstinately maintained, are a mournful proof, that schisms in the Church, after having been commenced, are with great difficulty healed. Solemn warnings should they be to us, to let no diversity of opinion, in things not essential, disturb the unity of the Church, or cause unfriendly feelings among its members.

The wonderful preservation of the Church of England, and the success of her great and increasing efforts to extend the word of God and the light of truth to various people and nations of the earth, may well excite our thankful admiration. Her present arduous struggle amidst foes and perils, calls for our sympathy and also for our prayers, that He, who has thus far sustained her, and made her the instrument of incalculable good, will continue to be her safeguard and defence.

While speaking on the subject of Christian unity, permit us to observe that your bishops have noticed, with painful concern, that our religious journals, which ought to be to our churches as messengers of peace on earth and good will toward men, diffusing among our people the knowledge of Christ and the love of God, are too much filled with unprofitable controversy; and what is worse, that they not unfrequently manifest a spirit of strife and contention, inconsistent with brotherly kindness and Christian love. It is an evil which in the judgment of some, more than balances all the good which those journals effect. It is injurious to the cause of religion, and to our Church especially, causing us to appear before the world, as what we certainly are not, a divided Church. In no other way is the bond of charity oftener broken, and unity disturbed, than by judging illiberally of the tenets and practice of others. This is now the way in which the spirit of persecution chiefly operates. It is happily, in a great degree, disarmed of its tortures and flames; but in slanders, and "hatred, and malice, and all uncharitableness," it still exists. From which let us pray in our hearts, as with our lips we do, that the Lord *will deliver us*. If we have occasion, which we should never seek, to speak of the errors or failings of any Christians, meekness, humility, and compassion should possess our hearts. Ascribing the cause and blame of schisms or disunion to others, is more likely to increase than to diminish the evil; it is far better to give them good examples of unity and peace.

It is not necessary to true charity, though much to be desired, that Christians should be, in every thing, of one mind; nor that all should be of the same denomination. We may love as brethren, though as such we do not commune together in all the ordinances of Christ. But to be truly his disciples, it is necessary that we should love those who love him, and because they love him. It is a profitable and a pleasing exercise of charity to view with compassion the errors and mistakes of pious, well-meaning people, and to love those who love the same Saviour, and worship the same God. When we consider what numbers amongst us scoff at all religion, and how many, professing to be Christians, reject what we deem to be essential doctrines of Christ, "making his cross of none effect," and how many others have disfigured the truth and simplicity of the Gospel by the inventions of man, they, who happily agree in what is essential, should delight in cultivating love and living as brethren, not permitting strifes of words, and questions of expediency to disunite them.

Our late venerable brother, Bishop White, in his charge on "the past and future," which he then considered as his last advice to the people under his pastoral care, has remarks on our feelings and conduct towards those of other denominations, which merit the regard of all our churches. Our endeavor should be to win souls to Christ, by showing that the Spirit dwells within us. "By this," he says, "shall all men know that ye are my disciples, if ye have love one towards another." According as we treat others with forbearance, kindness, and love, will his work prosper in our hands.

The adherents of the Church of Rome, who are yearly coming amongst us from foreign lands, are, many of them certainly, to be pitied more than blamed, for their prejudice against Protestants. Let them be treated with kindness and love. Harsh opposition will confirm them in what we deem to be their errors. We shall best convince them of the hope that is in us, and impart to them the knowledge of Christ, by treating them as brethren; by manifesting a sincere desire to do them good, and to promote their salvation through faith in that Saviour who alone is our Advocate with the Father, and the one and only Mediator between God and man. In our lives let them see what are the fruits of the Spirit, and what that "faith which worketh by love." They will judge of the Reformation from the effects it has on those who boast of being reformed. If we Protestants contend among ourselves, and manifest no love for them, what we say of our better knowledge will seem to them as a vain confidence of boasting.

To be ready always, and willing to give to those who ask it, a reason of the hope that is in us, provided it be done, as an apostle directs, "with meekness and fear," will have a good effect in promoting Christian love and true religion. The divided state of professed Christianity makes it very much our duty to examine well what we teach, and what we believe, and also what are the tenets and distinctive principles of differing denominations of Christians among whom we live; that, while we treat them all with Christian love, we may associate with those who are most conformable to what our Saviour taught and his apostles practised. Frank and friendly conversation on the doctrines of Christ, and the duties of religion, will be profitable to yourselves and to them. By carefully ascertaining what are the views and belief of others, prejudices will in some cases be removed, and charity increased. The propensity of our nature to justify ourselves, and obstinately to defend our own opinions, often excites unkind feelings and unprofitable controversy; but these evils will be avoided if you maintain your opinions with *meekness and fear*. Meekness and humility, which are essential to the Christian character, our Saviour has carefully taught us by precept and example. By pride, man fell from his first estate; and it is the greatest obstacle to his restoration to the favor of God. "Whatsoever harm there is," says the judicious Hooker, "in private families—whatsoever, by strife amongst men combined in the fellowship of greater societies—by tyranny of potentates, ambition of nobles, or by heresies, schisms, and divisions in the Church; naming pride, we name the mother which brought them forth, and the only nurse that feedeth them. Give me the hearts of all men humbled, and what is there that can overthrow or disturb the peace of the world? Many things are the cause of much evil; but pride, of all." A wiser than Hooker has said, "Only by pride cometh contention:" and He who is infinitely wise declares, "Pride I hate." The disciple of that Saviour who was eminently *meek and lowly*, should be "peaceable, gentle, easy to be entreated, full of mercy, &c., without partiality," showing all due respect to the opinions of our fellow-men.

In discoursing on religious subjects we have need not only of *meekness* and humility, but of religious awe and godly *fear*. Religion often suffers much through want of reverence in those who discourse upon it. In speaking on such subjects as the state, and the immortal destinies of ourselves and all mankind; on the word and the will of God—the work of redemption—the character of the Saviour—the doctrines of his cross, and the means of grace, we have surely reason to *fear*, lest we should be influenced by pride or self-will; lest, like the friends of Job, we should "not speak of God the thing that is right."

The spirit of meekness, and of benevolence, and of liberality, truly so called, is remarkably manifest in the institutions of our Church; and happy will it be if all its members imbibe this spirit, equally free from enthusiasm, bigotry, and superstition. This, with union and love among ourselves, and a holy zeal in imparting to others a knowledge of Christ, is necessary to our prosperity and the more rapid increase of our churches. A thankful sense of God's mercy in Jesus Christ will naturally increase our brotherly affection; we shall feel that "if God so loved us, we ought also to love one another."

There is danger of an undue reliance upon the soundness of our creeds and the excellency of our order, and worship, and discipline. They who have the word of God, and the practice of the earliest Christians in their favor, naturally incline to rely too much upon their orthodoxy. Supposing that truth will support itself, or that it can easily be defended, they are more remiss in the Lord's work; while they who broach novelties, or make innovations, or teach unsound principles, depend more upon their zeal and activity. We would not recommend to you zeal without knowledge, nor the proselyting arts of sectarianism; but that holy energy and manly zeal in the cause of truth; that rational and persuasive earnestness which evidently becomes those who believe in Christ; who would live and act in the fear of God, and do works suitable for those who are laboring for eternity. Our orthodoxy should be seen in the doctrines we teach, the faith we profess, and the fruit which it produces. If we are blessed with more or better privileges than some other Christians, we are bound to excel them as much in all virtue and godliness of living. A correct creed is good, but a godly life is better. People will judge of us, and their Saviour has taught them to judge of us, by our fruits. "A good tree cannot bring forth evil fruit." What the tree is, the fruits will show.

It should be carefully understood that "we do not, through faith, make void the law." We are required to work out that salvation which is by faith. We preach the doctrines of grace, not to render good living the less necessary; but to produce such works as God requires, and has promised to bless. We are to do what he commands; to show not our own righteousness, nor our merits, but our faith and love, and that we are obedient children. Salvation is not the less of grace, nor the less free, because something is required of us "*to do* to be saved." The doctrine of our Church is, we trust, the doctrine of the Scriptures, "that good works are the fruits of faith—that they do spring out necessarily, of a true and lively faith, insomuch that by them a lively faith may as evidently be known, as a tree discovered by the fruit." Obedience is the best evidence of conversion: a new heart is evinced by good works; a sound faith by a holy life.

We would particularly recommend, and urge upon those who believe in Christ, and desire the salvation which is of God, a right and faithful observance of the Christian ordinances; and particularly baptism, confirmation, and the Lord's supper. These you should view not merely as duties, much less as a burden, but as great and inestimable privileges mercifully ordained, in compassion of our weakness, to strengthen our faith, and increase in us true religion. Use them as sanctified means of obtaining God's heavenly benediction; not as supposing that the observance of them is meritorious, or any evidence of your own righteousness, but rather as a declaration before the Church, and before the world, of your trust in the redemption and the merits of Jesus Christ, and of your desire to draw near to God, in the way and by the means of his own appointment.

Though in these United States our number is small compared with the other denominations around us, let it not be forgotten, that in all the points which we deem essential to Christianity, we agree with what has been, and still is held by far the greater part of Christians throughout the world. It is our duty, certainly, to labor in that way which we believe to be according to the word and will of God. In reforming the Church from the corruptions which had accumulated through its darker ages, many Protestants, for various reasons, and with differing views, have rejected some things which in our view are essential, and we dare not reject them. In those things of course we differ, and with regret are constrained to differ from many, who, we doubt not, are pious believers in Jesus Christ. It is not for us to judge them; but we must take heed to ourselves, and adhere steadfastly to what we believe to be the truth, as it is in Jesus Christ. This truth we are cordially to receive and faithfully to teach. If others *walk not with us*, God will be their Judge: "to their own Master let them stand or fall." Let us endeavor "both by our life and doctrine, to set forth his true and lively word," and to "stand fast in one spirit and with one mind, striving together for the faith of the Gospel." Let us respect and love all Christian people, but not turn aside to the right hand or to the left, from the straight and narrow way which leads to life." Let it be manifest that we are a Church of Christ, by building on him, the only true foundation, and "holding the faith in unity of spirit, in the bond of peace, and in righteousness of life." Let our Church be the happy resort and refuge of all who love the Lord Jesus Christ; who willingly submit to his righteousness, and desire to live in harmony and love. To the doctrines of his cross, and to all the essentials of his Gospel we must steadfastly adhere, not turning aside to accommodate the taste or the views of any sect or individual; but to all who will build on the true foundation of "one Lord, one faith, one baptism," let the doors of his Church be ever open. Let us "be so merciful that we be not too remiss, and so administer discipline that we do not forget mercy," nor take from any one the liberty wherewith Christ hath made him free. So far as the truth of God will admit, would we "become all things to all men," and bring every penitent, believing soul into the pale of his Church, that all may be of one fold, under one Shepherd. Our care should be, by teaching and by example, to exhibit this "house of God as the pillar and ground of the truth," "endeavoring to keep the unity of the Spirit in the bond of peace."

We would also recommend, as what will contribute much to the increase of the Church, and the happiness of its members, the cultivation of mutual love and brotherly kindness between the ministers of Christ and the people of their pastoral charge. This interesting relation is, we fear, at the present time, losing something of its very salutary influence. And this, we cannot doubt, is in part, if not chiefly caused, by the frequent removals of clergymen from their parishes, contrary to the warm affection, and earnest desires of their flocks, and sometimes, perhaps, in violation of solemn engagements. We know, and we deeply regret the pecuniary exigencies, which, in many cases, seem to constrain our clerical brethren to this painful measure. But we fear, that in cases not a few, they yield too easily, and too soon, to discouraging circumstances; and that in some instances they are influenced by motives and views of a worldly nature. Is there not amongst us a too general deficiency of trust in Him who is the head of the Church, and the Bishop of our souls? In Him who has promised, to his ministers especially, that if they "seek first the kingdom of God and his righteousness," the things necessary for their temporal comfort shall be added unto them? The many and great evils resulting from such frequent removals are evident and well known. To remedy or diminish these evils, the people who are blessed with the labors of a worthy, faithful pastor, should be thankful for so great a blessing, and do all that is reasonable in their power to strengthen his hands, and to aid him in his labors, that he may exercise his ministry "with joy, and not with grief." And let the ministers of Christ trust more in Him whose ministers they are; let them not be soon or easily discouraged because all things are not according to their mind, nor because they see not much fruit from their labors. They who truly labor in the Lord, will not labor in vain. Let them labor also in patience, willing and praying that the Lord's will may be done. Our willingness to suffer for the Lord's sake, is an evidence that we are truly his. Let the clergy, according to the example and precept of the apostles, endeavor by good economy and frugal living, not to be more burthensome to the people than is necessary. This is daily becoming more the duty of Christ's ministers, and the more necessary to the prosperity of religion, on account of the increasing divisions of the people into smaller societies of various denominations, by which preachers are multiplied, and the burthen of supporting them is increased.

The length to which this letter is extended, constrains us to omit much that we would have added on the subject of prayer. You do not, we trust, need to be reminded that the constant, earnest, and faithful performance of this duty is, more than any one thing, necessary to the promotion of godliness and the increase of true religion. Except the Lord build the house, in vain shall we labor to build it. The work is his, and without his grace to direct and bless our efforts, we can effect nothing good. It is according as we trust in God, looking to him in prayer, and seeking for his aid in the way of his own appointment, that we may hope that his work will prosper in our hands. "Forsake not the assembling of yourselves together as the manner of some is." Let the services of our Church be regularly attended, and, by ministers and people duly performed. "Brethren, pray for us." If the holy apostles, with all their gifts and graces, needed the prayers of Christians, that the word of God might have free course, and that their ministry be blessed, much more do we need your earnest supplications to God the Father, through Jesus Christ, that his Spirit may be with us, and that we may have wisdom and grace to exercise the office committed to our trust, to the glory of God, the increase of his Church, and the salvation of his people.

By order of the House of Bishops,
Alexander V. Griswold,
President of the House of Bishops.

From the Edinburgh Episcopal Magazine.

THE FALLS OF NIAGARA.

This magnificent and sublime waterfall, which is unequalled in the world, has attained additional celebrity from the late rebellion in Canada. The river Niagara connects the lakes, or rather inland seas of Erie and Ontario, and at Blackrock is about a quarter of a mile broad, and the stream remarkably rapid. At this place there is a ferry, which is worked by a horse walking on a circular inclined plane, which again turns two wheels on each side of the boat. Buffalo on the American, and Waterloo on the Canada side of the river, are the two points at which travellers respectively arrive, who wish to view this stupendous natural curiosity. The Canada side is reckoned to present the best views of the falls. From Waterloo there is a coach conveys travellers to the scene, and the distance is fifteen miles, through a flat uninteresting country, which gives little indication of the magnificent view they are approaching. Nearer the falls the river widens, and is divided by islands, one of which is six miles in length. About eight miles distance the sound of the mighty waters begin to be heard, and gradually to increase as you advance, and a mist is observed to rise from the river. The country still continues to present the same flat, uninteresting appearance; but the noise increases, and the mist becomes more dense, and hangs in clouds over the precipice. The road brings the traveller to the back of the falls, which burst at once upon the astonished view.

Near the fall there is an inn, whence the traveller proceeds to the Table Rock, over which the mighty flood pours down. From the inn there is a gradual descent to a very steep sand bank, about one hundred and forty feet high, and which caps the limestone rock. It is thickly and beautifully wooded with oaks, sycamores, pines, and other forest trees. It is necessary to descend this steep, and walk over planks laid down on the marshy ground to the extent of two hundred yards, which leads to the brink of a precipice, and lays the whole scene open at once. This point is on a level with the river, before it rushes down the dreadful abyss. The loud, solemn, never-ceasing, and all-pervading roar of the flood is now indescribably awful; and the sublimity of the scene cannot be equalled. Perhaps it gives the nearest and closest idea of that sound of many waters, to which St. John likens the prayers and praises of the Church triumphant, when the new song is sung which the apostle could only compare to the constant, unceasing murmuring of "many waters."

The great commotion of the water at the base is concealed by thick clouds of mist; which are borne away by the wind after they ascend to a certain height. From the violence of the agitation the water is perfectly white for a considerable distance below the falls. It is covered with a thick cream-colored foam, which breaks into fragments, and floats down the river, where it gradually dissipates. One of the falls, from its concave form, is called the horse-shoe fall, and is six hundred yards wide and one hundred and fifty-eight feet perpendicular, which with fifty-eight feet of descent from the rapids makes the fall altogether two hundred and sixteen feet. The horse-shoe fall is divided from the American falls by a small island called Goat Island, which extends about five hundred yards north and south. The American falls are about five hundred yards in width, and one hundred and sixty-four feet in height.

At a short distance from the Table Rock there is a spiral wooden staircase which leads to the bottom of the fall, where the noise is almost deafening; but owing to the rising spray, only a part of the cataract can be distinctly seen. These fragments of rocks which had been torn from their positions by the impetuous torrent, lay now in disorder. In the year 1829, an immense portion of rock fell down and caused a considerable change in the appearance of the falls, and some have imagined that the beauty of the scene was thereby enhanced. On the falling in of this rock it formed an obstruction to the water above, which formerly shot over in a curved, unbroken line from the top to the bottom. It now appears to boil out in globes, enlarging as they descend, and may be compared to a sudden burst of steam, perfectly white, and which forms a fine contrast with the delicate transparent green coloring of the body of water which rushes by its side. The only perceptible variation in the quantity of water, observed during the year, which flows down the falls, is during the prevalence of a strong south-west wind, which sweeps over the wide expanse of Lake Erie for its water into the mouth of the river.

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French Lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously about thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev. Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun., Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools.—Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co., Virginia, will be promptly and punctually answered sept 6 6t

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.
Patrick, Lowth, and Whitby's Commentaries, 5vols, 4to
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicennius, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.
And all the approved Theological Books for sale at the lowest prices, address, Sherman & Trevett.

NEW BOOKS just received at the Depository, 142 Fulton street.
Dr. Coit's Edition of Townsend's Bible, complete in 2 royal 8vo vols.
The attention of the clergy and students is particularly invited to this work.
Memoirs of Mrs. Hawkes, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.
Home Education, by the author of the Natural History of Enthusiasm, &c., &c. Sherman & Trevett.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.
The following gentlemen are engaged as instructers in the different departments:—
Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy.
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.
Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas. Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.
N. B. No charge made for vacations. sept1 3w.

SELECT SCHOOL FOR BOYS.—The Fall Term the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1 1838. There are four vacancies. aug8

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.
Music, (extra,) per quarter, $12
Drawing and Painting, 5
Chinese an Poonah Painting, per course of lessons, 6
French, 5
Spanish, 5
Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway. Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.
Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.
Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.
This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."
The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

EDUCATION.—A well educated young English lady is desirous of a situation as Governess, in a private family within the city or country, or would undertake instruction in a school. Her references are to the following gentlemen, to whom she brings letters.
Rev. T. H. Taylor, Rev. J. McVickar, John Duer, Esq., George Barclay, Esq.
Any communication addressed C. M. R. care of Prot. Epis. Press, 142 Fulton-street, will receive attention. Oct 8 3t

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3. sep1 tf

ORGANS.—George Jardine, Organ Builder, (from Messrs Flight & Robson, Organ Builders, London,) 459 Broadway, corner Grand street, New York, has the pleasure to announce that the first premium of the American Institute *the Gold Medal*, was awarded to him at the late fair, for a Church Organ, accompanied also with the highest flattering testimonials of approbation from the judges appointed as to its being of the most splendid tone, and finished workmanship ever produced in New York. *The Gold Medal* was also awarded for a self-playing Church Organ, for the promotion of good psalmody in Country Churches, where Organists cannot be obtained exhibited at this, and the previous Fair. He continues, to manufacture all kinds of Church, Parlor, and self-playing Church Organs of equal quality. Organs repaired and tuned. Superior Metal and Wood pipes, and every article connected with the Organ at equitable prices. aug18 1pmfor 5m.

LATE ARRIVALS FROM ENGLAND.—Sermons to a Country Congregation. By Augustus William Hare, A. M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching [illegible] on Ministerial Duty, with preface and notes.
[illegible] contains the Apology for the Church of England, [illegible] the Holy Scriptures. By Bishop [illegible] biographical memoirs, and notes.
[illegible] Clement
Vol. IV. co[illegible] of Rome, [illegible]carp, [illegible] logy of Justin Martyr; with [illegible] two illustrative of the ecclesiastical [illegible] late centuries. By the Rev. Temple Cheval[illegible] fellow and tutor of Catharine Hall, Cambridge [illegible]
Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street

RUBRICATED PRAYER BOOKS.—The 8vo. Prayer books with the rubrics in their proper color. Orders for this work in every variety of binding should be addressed to the Protestant Episcopal Press, 142 Fulton street. Sherman & Trevett.

TO CLERGYMEN AND OTHERS.—A gentleman Principal of a Family Boarding School for Boys intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.
The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bough low, or hired at a very moderate rent.
For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.
March 12 tt

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque*.
The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm. Ellis. London 8vo., *Turkey morocco*.
"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.
"The Young Lady's Friend." By a Lady. 12mo. *extra binding*. A most interesting and suitable work for an annual present.
"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque*.
"Stebbins' Presentation Bible."—London. With notes, A splendid article. In a variety of sizes and bindings.—Published expressly for *presents*.
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